THE

ELEMENTS

OF

GREEK GRAMMAR,

WITH NOTES.

BY R. VALPY, D. D. F. A. S.

"Nequaquam me pœnitet hujus studii, quod per hanc recensionem in *tractatione veterum Grammaticorum* consumsi. Imo tantum eo me adjutum sentio, non modo ad hoc opus, sed ad omnem facultatem linguæ Græcæ, neminem ut arbitrer in *Græcis scriptoribus intelligendis* proficere posse, nisi simili cursu lectionis *præcepta* illorum *collegerit*, et ad optimas rationes *examinaverit*."

WOLFIUS, *Proleg. ad Homer.*

SEVENTH AMERICAN EDITION.

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DISTRICT OF MASSACHUSETTS, TO WIT:

District Clerk's Office.

BE it remembered, that on the fourteenth day of April, A. D. 1814, and in the thirty-eighth year of the Independence of the United States of America, Jacob A. Cummings of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, *to wit:*

"Elements of Greek Grammar, with Notes, by R. Valpy. First American from the last London edition, with corrections and additions. —'Nequaquam me pœnitet hujus studii, quod per hanc recensionem in tractatione veterum Grammaticorum consumsi. Imo tantum eo me adjutum sentio, non modo ad hoc opus, sed ad omnem facultatem linguæ Græcæ, neminem ut arbitrer in Græcis scriptoribus intelligendis proficere posse, nisi simili cursu lectionis pæcepta illorum collegerit, et ad optimas rationes examinaverit.'—Wolfius, Proleg. ad Homer."

In conformity to the act of the Congress of the United States entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act, entitled "An act supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

W. S. SHAW.
Clerk of the District of Massachusetts.

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TO

THE LONDON EDITION.

The reasons, which obliged the author of this Grammar to prepare it for publication, are known to several of his friends; to the public they would be unimportant.

His path was clearly traced. His Latin Grammar had found its way into general use; a similar plan therefore would not be unsuccessful, if the execution were equal. He has now given it a decisive trial among his pupils; and the event of that trial has exceeded his most sanguine expectations. The rapid sale of the first impression, and the testimonies of its utility, which he has received from several experienced teachers, have induced him to make considerable additions, and, he trusts, improvements in this edition.

It is the chief design of the work to simplify and to explain. The rules to be committed to memory by the young pupil will be found concise, and yet comprehensive; the Notes to be read by the maturer student, as full and minute as the limits of the book would permit.

In the *Declensions*, the plan adopted by the best later Grammarians, has been followed. The unnecessary and perplexing number of declensions, given by Glenard and some other writers, has been justly rejected by Rhodomannus, Verwey, Vossius, and Weller, who have reduced them to three. In France that number has been sanctioned by the Port Royal authors, and in Scotland by Moor. In this country the great Busby, whose metrical Grammar is one of the noblest monuments of industry and knowledge, has made five declensions; but the two last are branches of the third, and were admitted in consequence of the author's plan to assimilate the Greek and Latin languages in every respect. If each contracted form of imparisyllabic nouns is to constitute a distinct declension, the number might be considerably increased, and the memory of the learner unprofitably burdened. For this last reason, in the words of the judicious Sharpe, "the formation of such nouns as are called Diminutive," of which Caninius has reckoned more than thirty forms, "Amplifying, and Possessive, is thought to be better acquired by use than by a multitude of rules."

In the number of *Conjugations*, a still greater difference has been made. Some Grammarians have included all Verbs under one form; others have extended the number to thirteen. The plan of the former produced obscurity; that of the latter, prolixity, if not confusion. To avoid these defects, a middle way has been attempted, and justified by the success which has attended it. The distinction of Conjugations of Verbs in ω by the termination of the First Future, must be allowed to be simple and easy. To the objection that may be made, on account of the difficulty of finding out the First Future, it may be answered, that the same difficulty exists in finding out the Infinitive Mood, the only distinction of Latin Conjugations. And yet the youngest student is not at a loss to distinguish them. The plan in the present Grammar will be found, on experience, to simplify the subject, and facilitate the acquisition of this important part of grammatical knowledge.

A still greater innovation will appear in the *Contracted* forms of Verbs. No Synopsis is given, because that Synopsis seldom leaves accurate traces in the memory of the young student. If he is made to give the rules and examples in this Grammar, when he meets a Contracted Verb, he will in a short time become perfectly versed in the principle and practice both of contracted and uncontracted forms.

The list of *Irregular* Verbs will be found copious, and, it is hoped, satisfactory. It would have been shorter, if the system of HERMANNUS had been followed, who banishes the obsolete and fictitious roots in *εω*, and considers the Futures in *ησω*, and the Perfects in *ηκα*, as Attic forms from Verbs in *ω*. However sagacious this observation may be, considered abstractedly, yet in an elementary book, professing to give the easiest methods of forming the tenses for the young pupil, it cannot be adopted in practice. Indeed, he himself justifies the method observed in this Grammar: "Patet cur Grammatici *ἀλεξέω* finxerint; *ἀλέξω* non poterat aliter formatum habere Futurum, vel Aoristum Primum, vel Perfectum, nisi tanquam ab *ἀλεξέω*.

On the *Syntax* the best classical authorities are always produced. If examples are not taken from the NEW TESTAMENT, the omission arose partly from a wish that greater respect may be shown to the style of the Holy Scriptures, when it is found so generally authorized by quotations from the purest writers. On the meaning and construction of Prepositions much labour has been employed, and it is hoped that both deficiency and prolixity have been avoided. The metrical table has been found of singular advantage to the learner, who is required to give the example suited to the passage, which he is to explain. No precepts are given on the Prepositions in composition, for no class of Greek students can be strangers to Bishop HUNTINGFORD's *Exercises*, in which the fullest and the clearest directions are given. In the course of the Syntax it will be observed, that the principles of Dr MOOR of Glasgow, and of that great etymologist, HORNE TOOKE, have not been disregarded. The use, now become general, of Professor DALZEL's *Analecta* has furnished the student with the most valuable rules on Greek construction, delivered in an agreeable and interesting manner.

The *Prosody* is short and easy; it is intended to invite the young scholar to a strict application to that object. If he is conversant with the few rules here given, practice and attention will soon raise him to a high degree of metrical accuracy. A key is placed in his hands, by which he may enter the fields of poetry, and cull the fairest flowers of taste and genius. In these pleasing excursions he will derive great advantage from the directions of VALCKENAER, and of Professor PORSON, in their Notes to Euripides, and of BRUNCK to Aristophanes and Sophocles; and from the criticisms of Dr CHARLES BURNEY. Many ingenious and important observations will be found in Bishop CLEAVER on the *Rhythm of the Greeks*, and in Bishop HORSLEY on the *Prosodies of the Greek and Latin Languages*.

The rules for *Accents* are general. More particular observations will be found in the last edition of BELL's Greek Grammar, which contains the comprehensive rules of PORT ROYAL. An enlarged and analogical view of the subject will be supplied by Mr NARE's *Elements of Orthoëpy*, a book which ought to be in the hands of every student.

For a more minute knowledge of *Dialects*, the student is referred to MAITTAIRE. It is hoped that the Tables given in this Grammar, of the changes of letters, will be found interesting.

An accurate account of the nature and powers of the *Digamma* will be found in DAWES' *Miscellanea Critica*, edited by that profound analogist, Bishop BURGESS; in the instructive essay of Dr FOSTER on *Greek Accents*; and in the learned disquisition on the *Greek Alphabet*, by R. P. KNIGHT, M. P. The observations on the pronunciation of the Digamma have received the concurrence of an accurate investigator of ancient forms of language and of classical antiquities. To the list of digammated words in Homer, Professor HEYNE's laborious researches have amply contributed. The edition of Homer, now preparing by Mr KIDD, will throw considerable light on the subject, and on the genuine readings of the poet.

The concluding system of the *Formation* of the language is that, which was suggested at the same time by HEMSTERHUSIUS in Holland and by Lord MONBODDO in Scotland. It has received considerable illustration from LENNEP in his *Analogia Græca*, and from our countryman BURGESS, in his appendix to DAWES, and in his *Essay on Antiquities*.

The great object of the author has been utility. He has endeavoured to explain the meaning of terms, and the causes of constructions, and to enliven the rules by analogical allusions to the other languages; a mode of comparison best calculated to illustrate and familiarize the subject. If his explanations are not always satisfactory, they will at least engage the reflecting mind of an attentive student to investigate the origin, to trace the progress, and to extend his knowledge of the purest and most copious of languages.

FIRST AMERICAN EDITION.

Notice of the Publishers.

From the general dissatisfaction, which exists respecting Greek Grammars now in use in this country, and from the repeated solicitations of many of our most respectable instructers, we are induced to publish this Grammar, which has been received with much approbation and used with great success in England. In this edition some of the deficiencies mentioned in the preceding preface are supplied, and several examples of declension of nouns, a paradigm of contract verbs, a few rules in syntax, a synopsis of parsing, &c. have been added. It is presumed, this Grammar will fully obviate the difficulties, which have so long been a subject of complaint among teachers.

Boston, March, 1814.

FIFTH EDITION.

This fifth American, is from the fifth London edition, and comprises the valuable Notes recently added by Dr Valpy. It is printed with a new and beautiful type; and some errors in the preceding editions have been corrected.

GREEK GRAMMAR.

There are twenty-four letters in Greek.

Α α	Alpha	a
Β β ϐ	Beta	b
Γ γ	Gamma	g
Δ δ	Delta	d
Ε ε	Epsilon	ĕ
Ζ ζ	Zeta	z
Η η	Eta	ē
Θ ϑ θ	Theta	th
Ι ι	Iota	i
Κ κ	Kappa	k[1]
Λ λ	Lambda	l
Μ μ	Mu	m
Ν ν	Nu	n
Ξ ξ	Xi	x
Ο ο	Omicron	ŏ
Π π	Pi	p
Ρ ρ	Rho	r
Σ σ, final ς	Sigma	s
Τ τ	Tau	t
Υ υ	Upsilon	u[1]
Φ φ	Phi	ph
Χ χ	Chi	ch
Ψ ψ	Psi	ps
Ω ω	Omega	ô

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[1] K is in Latin generally changed into *c*; Y into *y*; as *κύκνος*, *cycnus*.

Of these, seven are vowels,

ε, ο, short,[1]
η, ω, long,[2]
α, ι, υ, doubtful.[3]

There are twelve diphthongs:

Six *proper:* αι, αυ, ει, ευ, οι, ου.[4]
Six *improper:* ᾳ, ῃ, ῳ, ηυ, υι, ωυ.[5]

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[1] The letters ε, ο, υ, and ω, were called ει, ου, υ, and ω, without the adjective, during many centuries after the Christian era.

In *e psīlon, o mīcron, u psīlon, i* is long. But the names of these letters have, since the adoption of the distinctive adjectives, been pronounced in this country as single words with the English accent, *épsilon, ómicron, úpsilon.* Some persons have lately resumed the former pronunciation. For the same reason, *oméga* should be called *o mĕga.*

The addition of *psilon* to *u* appears unnecessary, as that vowel is not, like *e* and *o*, distinguished from a corresponding letter.

[2] Anciently ε was used for η, and ο for ω or ου; thus, *ΚΟΡΕΣ* for *Κόρης*, *ΘΕΟΝ* for *Θηῶν*, and *ΗΕΡΟΔΟ* for *Ἡρώδου*. The long mark was then placed over ε and ο, thus, ε̄, ō, for η, ω.

[3] They are called *doubtful*, because they are long in some syllables and short in others.

[4] *Αι* is in Latin changed into *æ*; rarely *ai*, as *Μαία*, *Maia*; ει into ī, sometimes into ē, as *Μήδεια*, *Medea*; οι into *œ*; ου into ū.

[5] In the formation of the *Proper* diphthongs, ι and υ are placed after ᾰ, ε, or ο. Hence ι and υ are called *Subjunctive*, and the rest *Prepositive*.

In the formation of the *improper* diphthongs, ι and υ are

Of the seventeen Consonants, nine are *mutes*, divided into

Three *soft*,	π,	κ,	τ;
Three *middle*,	β,	γ,	δ;
Three *aspirate*,	φ,	χ,	ϑ.

Each *soft* mute has its corresponding *middle* and *aspirate*, into each of which it is frequently changed; thus, π has β for its *middle*, and φ for its aspirate.[1]

Σ[2] may be called a *solitary* consonant which, placed after the mutes, assists in forming

Three *double* letters; thus,

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placed after the same vowels made long, ᾱ, η, or ω. The ι, then becomes silent, is subscribed, or placed under the former vowel. For the same reason υι is sometimes written *y*.

The silent ι was anciently either omitted, or added to the former vowel, as appears from Inscriptions and ancient MSS. thus, *ΔΡΑΝ* or *ΔΡΑΙΝ* for δρᾷν. It is still sometimes joined to capital letters, thus, *Αι*.

Perhaps in strictness αυ and υι should be considered sometimes as *proper*, sometimes as *improper*, diphthongs, according to the quantity of the former vowel.

When two vowels, which generally coalesce into a diphthong, retain their separate sounds, two dots are placed over the latter vowel, and form a diæresis, as ἄϋπνος.

[1] When two *mutes* come together, they must be both either soft, middle, or aspirate; thus τέτυπται, ἐτύφθην, not τέτυφται, ἐτύπθην.

[2] Called *Sigma*, in the Ionic, *San* in the Doric, dialect.

πς, βς, φς, form ψ;
κς, γς, χς, form ξ;
τς, δς, ϑς, form ζ.

And four are *liquids*, λ, μ, ν, ρ.[1]

There are two Breathings, one of which is placed over every vowel or diphthong beginning a word:

The *soft* (᾿), the *aspirate* (῾).[2]

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[1] *Γ* before γ, κ, ξ, χ, is pronounced like ν; thus ἄγγελος is pronounced ἄνγελος, like *n* in *angle*.

N is changed into { γ before γ, κ, ξ, χ;
μ before β, μ, π, φ, ψ;
λ, ρ, and σ before λ, ρ, σ.

Thus, ἐγγράφω for ἐνγράφω; ἐμβαίνω for ἐνβαίνω; συμμένω for συνμένω; so in Latin, *impedio* for *inpedio; illudo* for *inludo*, &c. and anciently *aggulus* for *angulus*, &c.

N is added to the Dative plural in σι, and to Verbs of the third person in ε and ι, when the next word begins with a vowel; thus, ἔλεγεν αὐτῷ for ἔλεγε αὐτῷ.

The negative οὐ is used before a consonant, οὐκ before a soft vowel, οὐχ before an aspirate: ἐξ before a consonant becomes ἐκ: οὕτω, ἄχρι, and μέχρι, before a vowel take ς, as οὕτως ἔφη.

[2] The *aspirate* has the force of *h*: thus, ὁ is pronounced *ho*.

Υ and ρ at the beginning of a word have always the *aspirate*. If two ρ come together, the former has the *soft*, the latter the *aspirate*: thus, ἔῤῥεον.

Anciently, *H* was the *aspirate* in Greek, as it is in Latin; thus, *HEKATON* was written for ἑκατόν. The parts of the *H* were taken to denote their breathings. Thus the mark of the *soft* was ˧, of the *aspirate* ˫. This form was afterwards simplified into ┘ and └; and lastly rounded into the present shape, ᾿ and ῾.

Apostrophe (') shows that a vowel is cut off; as, ἀλλ' ἐγὼ for ἀλλὰ ἐγώ.[1]

When an apostrophe takes place, a soft mute before an aspirate vowel is changed into its corresponding aspirate; thus for ἀπὸ οὗ, ἀπ' οὗ is changed into ἀφ' οὗ.

There are three Accents: the *acute* (´), the *grave* (`), and the *circumflex* (˜).[2]

The *acute* is placed on one of the three last syllables of a word.

The *grave* is never placed but on the last syllable.

The Æolians, who avoided the *aspirate*, used another sound, similar to a V or a W, to prevent the hiatus occasioned by the meeting of vowels in different syllables; this was called the Digamma, because its figure resembled two gammas, one over the other; thus, F or *F*. Thus, *Fεσπέρα* for *ἑσπέρα*, *ὠFὸν* for *ὠὸν*, *τοῦτο Fίδον* for *τοῦτο ἴδον*. Hence the Latin *vespera*, *ovum*, *video*, &c.

[1] The vowels thus cut off are *α*, *ε*, *ι*, *ο*, and the diphthongs *αι* and *οι*; but *περὶ* and *πρὸ* never, and datives of the third declension seldom, lose their final vowel.

These vowels and diphthongs are sometimes cut off at the beginning of a word by the Attics: thus, *ὦ 'γαθὲ* for *ὦ ἀγαθέ*.

Two words are sometimes joined in one by Crasis; as *κἀγὼ* for *καὶ ἐγὼ*, *κᾆτα* for *καὶ εἶτα*, *ὡνὴρ* for *ὁ ἀνὴρ*, *οὑκ* for *ὁ ἐκ*, *ὦνα* for *ὦ ἄνα*, *ἐγᾦδα* for *ἐγὼ οἶδα*, *θοἰμάτιον* for *τὸ ἱμάτιον*, *φροῦδος* for *πρὸ ὁδὸς*, &c.

[2] The *circumflex* was first marked ˆ, then ⌒, lastly ˜.

The *circumflex* is placed on a long vowel or diphthong in one of the two last syllables.[1]

There are only four Points or Stops:

The *comma*, like the Latin (,)

The *note of interrogation* (;)

The *colon*, or point at top (·)

The *full stop*, like the Latin (.)

PARTS OF SPEECH.

There are eight species of words, called Parts of Speech: *Article*, *Noun*, *Adjective*, *Pronoun*, *Verb*, *Adverb*, *Preposition*, *Conjunction*.[2]

The four first are declined with *Gender*, *Number*, and *Case*.

There are three Genders: *Masculine*, *Feminine*, and *Neuter*.

There are three Numbers:

The *Singular* speaks of one:

The *Dual*,[3] of two, or a pair:

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[1] Words accented on the last syllable are called *oxytons*, or *acutitons*; words not accented on the last syllable are called *barytons* or *gravitons*.

[2] The *Interjections* are included by the Greeks in the Adverbs.

[3] The *Dual*, which adds to the precision of the Greek

The *Plural*, of more than two.

There are five Cases: *Nominative*, *Genitive*, *Dative*, *Accusative*, *Vocative*.[1]

The Nominative and Vocative are frequently the same in the singular, always in the dual and plural.

The Dative has always *ι*, either final, or in a diphthong in the last syllable.

The Genitive plural always ends in *ων*.

The Dual has only two terminations, one for the Nominative, Accusative, and Vocative; the other for the Genitive and Dative.

Neuters have the Nominative, Accusative, and Vocative alike; and in the plural those cases end in *α*. In the Dual they are the same as the masculine.

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language, is not used in the Æolic dialect, nor in Latin. It is not found in the New Testament, in the Septuagint, nor in the Fathers. In the corruption of the language by the modern Greeks, it has been omitted. Thus it was used in that copious language, the Arabic, and does not exist in the Persian.

[1] An *Ablative* was admitted by ancient grammarians; but as it is always the same as the *Dative*, it is generally disused.

ARTICLE.

Ὁ, ἡ, τὸ, *the*.[1]

Singular.				Dual.				Plural.			
	M.	F.	N.						M.	F.	N.
N.	ὁ,	ἡ,	τὸ,		M.	F.	N.	N.	οἱ,	αἱ,	τὰ,
G.	τοῦ,	τῆς,	τοῦ,	N. A.	τὼ,	τὰ,	τὼ,	G.	τῶν,	τῶν,	τῶν,
D.	τῷ,	τῇ,	τῷ,	G. D.	τοῖν,	ταῖν,	τοῖν.	D.	τοῖς,	ταῖς,	τοῖς,
A.	τὸν,	τὴν,	τό.					A.	τοὺς,	τὰς,	τά.

NOUN.

Declensions of Nouns are three, answering to the three first declensions in Latin.

The *first* ends in α and η feminine, and in ας and ης masculine.

The *second* ends in ος, generally masculine and sometimes feminine, and ον neuter.

The *third* ends in α, ι, υ neuter; ω feminine; ν, ξ, ϱ, ς, ψ of all genders; and increases in the Genitive.[2]

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[1] The *article* usually answers to the definite article *the* in English. When no *article* is expressed in Greek, the English indefinite article *a* is signified. Thus, ἄνθϱωπος means *a* man, or *man* in general; and ὁ ἄνθϱωπος *the* man. This *article*, which does not exist in Latin, has been found of great utility in modern languages.

[2] Ancient Grammarians give *ten* declensions. Simple; I. ας, ης. II. α, η. III. ος, ον. IV. ως, ων. V. α, ι, υ, ν, ϱ, ς, ξ, ψ.—Contracted; I. ης, ες, ος. II. ις, ι. III. ευς, υς, υ. IV. ω, ως. V. ας, ϱας.—The first four are parisyllabic; the rest imparisyllabic.

DECLENSIONS.[1]

First Declension.

ἡ μοῦσα, *a muse.*

	Singular.	Dual.		Plural.
N.	*Μοῦσ-α,*		N.	*Μοῦσ-αι,*
G.	*Μούσ-ης,*	N. A. V. *Μοῦσ-α.*	G.	*Μουσ-ῶν,*
D.	*Μούσ-ῃ,*[2]		D.	*Μούσ-αις,*
A.	*Μοῦσ-αν,*	G. D. *Μούσ-αιν.*	A.	*Μούσ-ας,*
V.	*Μοῦσ-α.*		V.	*Μοῦσ-αι.*

Nouns in *δα*, *ϑα*, *ϱα*, and *α* *pure*[3] make

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[1] Singular.

	I.		II.	III.
N.	α, η	ᾱς, ης	ος, ον N.	
G.	ᾱς-ης	ου	ου	ος
D.	ᾳ-ῃ		ῳ	ι
A.	αν-ην		ον	ᾰ-ν.
V.	α-η		ε, ον N.	

Dual.

	I.	II.	III.
N, A. V.	α	ω	ε
G. D.	αιν.	οιν	οιν.

Plural.

	I.	II.	III.
N.	αι	οι, ᾰ N.	ες, ᾰ N.
G.	ῶν	ων	ων
D.	αις	οις	σι
A.	ᾱς	ους	ᾰς, ᾰ N.
V.	αι	οι, ᾰ	ες, ᾰ N.

[2] The two first Declensions subscribe ι in the Dative singular.

[3] A vowel is called *pure*, when it follows a vowel; *impure*, when it follows a consonant. In the former case it is

the Genitive in ας, and the Dative in ᾳ, and the rest like *Μοῦσα*:[1] thus,

ἡ φιλία, *friendship.*

	Sing.		Dual.		Plur.
N.	φιλί-α,			N.	φιλί-αι,
G.	φιλί-ας,[1]	N. A. V.	φιλί-α,	G.	φιλι-ῶν,
D.	φιλί-ᾳ,			D.	φιλί-αις,
A.	φιλί-αν,	G. D.	φιλί-αιν.	A.	φιλί-ας,
V.	φιλί-α:			V.	φιλί-αι.

Nouns in η make the Accusative in ην, and the Vocative in η, and the rest like *Μοῦσα*: thus,

ἡ τιμὴ, *honour.*

	Sing.		Dual.		Plur.
N.	τιμ-ὴ,			N.	τιμ-αὶ,
G.	τιμ-ῆς,	N. A. V.	τιμ-ὰ,	G.	τιμ-ῶν,
D.	τιμ-ῇ,			D.	τιμ-αῖς,
A.	τιμ-ὴν,	G. D.	τιμ-αῖν.	A.	τιμ-ὰς,
V.	τιμ-ή.			V.	τιμ-αί.

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called *pure*, because it forms a syllable of itself, without being mixed with a consonant.

The termination in α, which makes ας in the Genitive, is generally long. Hence words in ᾶ contracted, as *Ἀθηνᾶ*, *μνᾶ*, &c. make ας. For the same reason, εὐλάκα makes εὐλάκας. But ἄκανθα, whose final α is short, makes ἀκάνθης.

[1] From this Genitive in ας, is derived the ancient Genitive of the first declension of Latin nouns, as *Paterfamilias.* From the Dative in αι or ᾳ, is formed the Dative in *ae.* The similarity between the Accusative in αν and the Latin *am* is obvious.

Nouns in *ας* make the Genitive in *ου*,[1] and the Dative in *ᾳ*, and the rest like *Μοῦσα*: thus,

ὁ ταμίας, a steward.

	Sing.		Dual.		Plur.
N.	*ταμί-ας*,			N.	*ταμί-αι*,
G.	*ταμί-ου*,	N. A. V.	*ταμί-α*.	G.	*ταμι-ῶν*,
D.	*ταμί-ᾳ*,			D.	*ταμί-αις*,
A.	*ταμί-αν*,	G. D.	*ταμί-αιν*.	A.	*ταμί-ας*,
V.	*ταμί-α*.			V.	*ταμί-αι*.

Nouns in *ης* make the Genitive in *ου*, the Accusative in *ην*, and the Vocative in *η*, and the rest like *Μοῦσα*:[2] thus,

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[1] Some nouns in *ας* make the Genitive in *α* as well as *ου*; as *Πυθαγόρας*, G. *-ου* and *-α*. *Πατραλοίας*, G. *-ου* and *-α*. Some keep *α* exclusively; as, *Θωμᾶς*, G. *Θωμᾶ*; *Βοῤῥᾶς*. G. *Βοῤῥᾶ*; *Σατανᾶς*, G. *Σατανᾶ*; *πάππας*, G. *πάππα*. These Genitives in *α* were the Doric form.

[2] In order to form the V. the termination of the N. is commonly shortened. Hence the following make the V. in *ᾰ*: nouns in *της*; compounds in *πης*, as *κυνώπης*; nouns in *ης* derived from *μετρῶ*, *πωλῶ*, *τρίβω*, as *γεωμέτρης*; or denoting nations, as *Πέρσης*, *Persian*, V. *Πέρσα*, but *Πέρσης* the name of a man, *Πέρση*; *λάγνης*, *μεναίχμης*, *πυραίχμης*, also make *α*. But *Αἰήτης*, *αἰναρέτης*, *καλλιλαμπέτης* make *η*. Nouns in *στης* make *α* and *η*.

The Æolians and Macedonians adopted the termination *α*, even in the N. of these nouns: thus, *ἱππότα* for *ἱππότης*, *νεφεληγερέτα* for *νεφεληγερέτης*. Hence the Latin N. *Poëta*, *Athleta*, &c.

ὁ τελώνης, *a publican.*

	Sing.	Dual.		Plur.
N.	τελών-ης,		N.	τελών-αι.
G.	τελών-ου,	N. A. V. τελών-α,	G.	τελων-ῶν,
D.	τελών-ῃ,		D.	τελών-αις,
A.	τελών-ην,	G. D. τελών-αιν,	A.	τελών-ας,
V.	τελών-η.		V.	τελών-αι.

Second Declension.

ὁ λόγος, *a word.*

	Sing.	Dual.		Plur.
N.	λόγ-ος,		N.	λόγ-οι,
G.	λόγ-ου,	N. A. V. λόγ-ω,	G.	λόγ-ων,
D.	λόγ-ῳ,		D.	λόγ-οις,
A.	λόγ-ον,	G. D. λόγ-οιν.	A.	λόγ-ους,
V.	λόγ-ε.		V.	λόγ-οι.[1]

τὸ ἱερὸν, *a temple.*

	Sing.	Dual.		Plur.
N.	ἱερ-ὸν,		N.	ἱερ-ὰ,
G.	ἱερ-οῦ,	N. A. V. ἱερ-ὼ,	G.	ἱερ-ῶν,
D.	ἱερ-ῷ,		D.	ἱερ-οῖς,
A.	ἱερ-ὸν,	G. D. ἱερ-οῖν.	A.	ἱερ-ὰ,
V.	ἱερ-όν.		V.	ἱερ-ά.

ὁ λεὼς, *the people.* Attic form.

	Sing.	Dual.		Plur.
N.	λε-ὼς,		N.	λε-ῲ,
G.	λε-ῶ,	N. A. V. λε-ὼ,	G.	λε-ῶν,
D.	λε-ῷ,		D.	λε-ῷς,
A.	λε-ὼν,	G. D. λε-ῶν.	A.	λε-ὼς,
V.	λε-ώς,		V.	λε-ῴ.

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[1] The second declension of Latin nouns is analogous to this: thus, λόγος, *Dominus*, anciently written *Dominos*; λόγου, *Domini*; λόγῳ, *Domino*, anciently *Dominoi*; λόγον, *Dominum*, anciently *Dominom*; λόγε, *Domine*, &c.

τὸ εὔγεων,[1] *fertility.* Attic form.

	Sing.	Dual.		Plur.
N.	εὔγε-ων,		N.	εὔγε-ω,
G.	εὔγε-ω,	N. A. V. εὔγε-ω,	G.	εὔγε-ων,
D.	εὔγε-ῳ,		D.	εὔγε-ῳς,
A.	εὔγε-ων,	G. D. εὔγε-ῳν.	A.	εὔγε-ω,
V.	εὔγε-ων.		V.	εὔγε-ω.

Third Declension.

ὁ σωτὴρ, *a saviour.*

	Sing.	Dual.		Plur.
N.	σωτὴρ,		N.	σωτῆρ-ες,
G.	σωτῆρ-ος,	N. A. V. σωτῆρ-ε,	G.	σωτήρ-ων,
D.	σωτῆρ-ι,		D.	σωτῆρ-σι,
A.	σωτῆρ-α,	G. D. σωτῆρ-οιν.	A.	σωτῆρ-ας,
V.	σῶτερ.		V.	σωτῆρ-ες.[2]

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[1] One neuter in ως, χρεὼς, *a debt*, is found.

[2] The correspondence of the third Declension of Latin nouns with the third of the Greek is obvious. In the plural of the three Declensions, it is striking.

It has been conjectured that all nouns of this Declension originally ended in ς, and that the genitive was formed by the insertion of ο before ς, as it is still in ὄφις, ὄφιος; μῦς, μυὸς; ἥρως, ἥρωος, &c. thus, γύναικς, ος; ἄραβς, ος; κύκλωπς, ος; βὴχς, ὸς; γὺπς, ὸς, &c. On this principle the terminations were ἐλπὶδς, ος; πὺρς, ος; ἐλέφαντς, ος, &c. The effect of time on language is to abbreviate words, particularly those which occur most frequently; hence ἱμάντς has been abbreviated into ἱμὰς, πράγματς into πρᾶγμα, πὸδς into ποὺς, &c. Sometimes one, and sometimes the other, of the two final consonants is dropt; thus μάρτυρς is softened sometimes into μάρτυρ, and sometimes into μάρτυς; δέλφινς, into δελφὶν and δελφίς.

This analogy takes place in the Latin third declension, of

τὸ σῶμα, *a body*.

	Sing.	Dual.		Plur.
N.	*σῶμα,*		N.	*σώμα-τα,*
G.	*σώμα-τος,*	N. A. V. *σώμα-τε,*	G.	*σωμά-των,*
D.	*σώμα-τι,*		D.	*σώμα-σι,*
A.	*σῶμα,*	G. D. *σωμά-τοιν.*	A.	*σώμα-τα,*
V.	*σῶμα.*		V.	*σώμα-τα.*

ACCUSATIVE.

Nouns in ις, υς, αυς, ους, whose Genitive ends in ος pure, change ς into ν,[1] as βότρυς, *a bunch of grapes*, βότρυος, A. βότρυν.[2]

Barytons in ις and υς, whose Genitive ends in ος impure, make both α and ν; as ἔρις, *strife*, G. ἔριδος, A. ἔριδα and ἔριν.[3]

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which the termination was *s*, and which formed the Genitive by the insertion of *i*, as it is still in *sus*, *suis; plebs*, *plebis; heros*, *herois;* and in *pacs*, *pacis; regs*, *regis*, &c. Hence *nocts* has been abbreviated into *nox*, *lacts* into *lac*, *suppellectils* into *suppellex*, &c. On the same principle the terminations were *lapids*, *is; dents*, *is; vers*, *is; leons*, *is*, &c. It seems indeed as natural that *orbis* should be formed from *orbs*, as *urbis* is from *urbs*. To pursue the analogy to the end, *arbors*, *honors*, *labors*, are softened into *arbor* and sometimes into *arbos*, &c.

[1] Hence the Latin Accusative of the third Declension in *n* and *m*.

[2] *Λᾶας* also makes *λᾶαν*; *Δὶς*, *Διὸς*, makes *Δία*; *χροῦς* makes *χροα*. The Poets frequently use the regular termination in *α*.

[3] *Κλεὶς*, *κλειδὸς*, has both terminations. *Δημοσθέν-ης*,

VOCATIVE.

The termination of the Vocative either, 1. shortens the long vowel of the Nominative, as Ἕκτωρ, *Hector*, V. Ἕκτορ; or, 2. drops ς, as μῦς, *a mouse*, V. μῦ; or, 3. changes ς into ν, as τάλας, *miserable*, V. τάλαν.[1]

THE DATIVE PLURAL

is formed from the Dative singular by inserting σ before ι; as, σωτὴρ, *a saviour*, σωτῆρι, σωτῆρσι; γὺψ, *a vulture*, γυπὶ, γυψί. But δ, θ, ν, τ, are dropped for the sake of softness, as λαμπάδι, λαμπάσι. *Οντι* is changed into ουσι, as τύπτοντι, τύπτουσι.

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makes εα and ην. *Χάρις, a Grace*, has *χάριτα; χάρις, favour*, has *χάριν*.

[1] The consonant preceding the ς final of the Nominative has been dropt, but re-appears in the Vocative, which is thus shortened, as *τάλανς*, V. *τάλαν*.

Some Vocatives remain the same as their Nominatives: as,

1. Participles. 2. *Ὀδοὺς*, and *πούς*; but *Οἰδίπου* and *χαλκόπου* are sometimes found. 3. Oxyton Nouns in *ις* and *υς*, as *ἐλπὶς*, *χλαμύς*. 4. Nouns in *ην*, as *ποιμήν*. 5. Oxytons in *ων*, as *Σαρπηδών*. 6. *Ἀστὴρ*, *θὴρ*, *Πίηρ*, &c.

But the Poets, in many of these, prefer the termination shortened either in quantity or in the number of letters. Nouns in *εις*, *εντος*, make the V. in *ει* and *εν*, as *χαρίεις*, V. *χαρίει* and *χαρίεν*. *Γύναιξ* makes *γύναι*; *ἄναξ* often makes *ἄνα*.

Words ending in ς after a diphthong, add ι to the Nominative Singular; as τυπεὶς, *being beaten*, τυπεῖσι.[1]

Nouns syncopated make the Dative in ασι; as πατὴρ, *a father*, πατέρι, πατρὶ, πατράσι.[2]

CONTRACTION.

Two syllables, in which two or more vowels meet together, are often *contracted* into one.

A *contraction* of two syllables into one, without a change of letters, is called *Synæresis*; as τείχεϊ, τείχει, *a wall.*

If there is a change of vowels, it is called *Crasis*; as τείχεος, τείχους.

Contraction takes place in every Declension.

In the *First* Declension, εα is contracted into ῆ; as,

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[1] Except κτεὶς, κτεσί; δρομεὺς, δρομέσι; υἱεὺς, υἱέσι; οὖς, ὠσί; ποὺς, ποσί; which are regular from κτενὶ, δρομέϊ, υἱέϊ, ὠτὶ, ποδί. Τρεῖς makes τρισί.

[2] This is done to avoid harshness. Thus in ἀνδράσι, δ is inserted, because ρ never follows ν. Γαστὴρ retains γαστῆρσι. Χεὶρ makes χερσὶ, from the poetic χερί.

These rules apply to adjectives and participles, as well as to substantives.

γέα, γῆ, the earth.

	Sing.
N	γέα, γῆ,
G.	γέας, γῆς,
D.	γέᾳ, γῇ,
A.	γέαν, γῆν,
V.	γέα, γῆ, &c.

Ρεα, and all other terminations drop the former vowel; as ἐρέα, ἐρᾶ, *the earth*, G. ἐρέας, ἐρᾶς, &c. ἁπλόη, ἁπλῆ, *simplicity*, G. ἁπλόης, ἁπλῆς, &c.

In the *Second* Declension, if the latter vowel is short, the contraction is in *ου*; if long, the former vowel is dropt;[1] as,

ὁ νόος, the mind.

	Sing.	Dual.		Plur.
N.	ν-όος, οῦς,		N.	ν-όοι, οῖ,
G.	ν-όου, οῦ,	N. A. V. ν-όω, ώ,	G.	ν-όων, ῶν,
D.	ν-όῳ, ῷ,		D.	ν-όοις, οῖς,
A.	ν-όον, οῦν,	G. D. ν-όοιν, οῖν.	A.	ν-όους, οῦς,
V.	ν-όε, οῦ,		V.	ν-όοι, οῖ.

Contracts of the Third Declension.

1. Nouns in υς, υος, have only *two* contractions, υες and υας into υς; thus,[2]

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[1] The compounds of νόος and ῥόος are not contracted in the Neuter Plural, nor in the Genitive: thus we say, εὔνοα, εὐνόων, not εὖνα, εὔνων.

Σάος is contracted thus: Sing. N. σάος, σῶς, A. σάον, σῶν: Plur. A. σάους, σάας, σῶς; σάα, σᾶ.

[2] Nouns in ους also contract the same cases: as βοῦς,

βότρυς, a bunch of grapes.

	Sing.	Dual.		Plur.
N.	*βότρ-υς,*		N.	*βότρ-υες, υς,*
G.	*βότρ-υος,*	N. A. V. *βότρ-υε,*	G.	*βοτ-ρύων,*
D.	*βότρ-υι,*		D.	*βότρ-υσι,*
A.	*βότρ-υν,*	G. D. *βοτρ-ύοιν.*	A.	*βότρ-υας, υς,*
V.	*βότρ-υ.*		V.	*βότρ-υες, υς.*

2. Noans in *ις* and *ι* have *three* contractions, *ιϊ* into *ι*, *ιες* and *ιας* into *ις*: thus,

ὁ ὄφις, a serpent.

	Sing.	Dual.		Plur.
N.	*ὄφ-ις,*		N.	*ὄφ-ιες, ις,*
G.	*ὄφ-ιος,*	N. A. V. *ὄφ-ιε,*	G.	*ὀφ-ίων,*
D.	*ὄφ-ιϊ, ι,*		D.	*ὄφ-ισι,*
A.	*ὄφ-ιν,*	G. D. *ὀφ-ίοιν.*	A.	*ὄφ-ιας, ις,*
V.	*ὄφ-ι.*		V.	*ὄφιες, ις.*[1]

Neuters in *ι*, make the plural in *ια*, *ι*.

τὸ σίνηπι, mustard.

	Sing.	Dual.		Plur.
N.	*σίνηπ-ι,*		N.	*σινήπ-ια, ι,*
G.	*σινήπ-ιος,*	N. A. V. *σινήπ-ιε,*	G.	*σινηπ-ίων,*
D.	*σινήπ-ιϊ, ι,*		D.	*σινήπ-ισι,*
A.	*σίνηπ-ι,*	G. D. *σινηπ-ίοιν.*	A.	*σινήπ-ια, ι,*
V.	*σίνηπ-ι.*		V.	*σινήπ-ια, ι.*

Plur. N. A. *βόες* and *βόας, βοῦς.* *Ναῦς* makes in the Plur. A. *νάας, ναῦς.*

[1] This form in *ις, ιος,* is properly Ionic. Nouns in *ις* are more commonly inflected in *εος*, D. *εϊ, ει.* Dual. N. *εε*, G. *έοιν.* Plur. N. V. *εες, εις,* G. *έων*, D. *εσι*, A. *εας, εις.* But the most usual form of the Genitives is the Attic, in *εως* and *εων.*

3. Nouns in ω and ως[1] have *three* contractions, οος into οῦς, οϊ into οῖ, and οα into ῶ: thus,

ἡ αἰδὼς, *modesty.*

	Sing.	Dual.		Plur.
N.	αἰδ-ὼς,		N.	αἰδ-οὶ,
G.	αἰδ-όος, οῦς,	N. A. V. αἰδ-ὼ,	G.	αἰδ-ῶν,
D.	αἰδ-όϊ, οῖ,		D.	αἰδ-οῖς,
A.	αἰδ-όα, ῶ,	G. D. αἰδ-οῖν.	A.	αἰδ-οὺς,
V.	αἰδ-οῖ.		V.	αἰδ-οί.[2]

4. Nouns in ευς, υς, and υ, making in the Genitive εος, have *four* contractions, εϊ into εῖ, εε into ῆ, εες and εας into εῖς: thus,

ὁ βασιλεὺς, *a king.*

	Sing.	Dual.		Plur.
N.	βασιλ-εὺς,		N.	βασιλ-έες, εῖς,
G.	βασιλ-έος,	N. A. V. βασιλ-έε, ῆ,	G.	βασιλ-έων,
D.	βασιλ-έϊ, εῖ,		D.	βασιλ-εῦσι,
A.	βασιλ-έα,	G. D. βασιλ-έοιν,	A.	βασιλ-έας, εῖς,
V.	βασιλ-εῦ.		V.	βασιλ-έες, εῖς,

ὁ πέλεκυς, *an axe.*

	Sing.	Dual.		Plur.
N.	πέλεκ-υς,		N.	πελέκ-εες, εις,
G.	πελέκ-εος,	N. A. V. πελέκ-εε, η,	G.	πελεκ-έων,
D.	πελέκ-εϊ, ει,		D.	πελέκ-εσι,
A.	πέλεκ-υν,	G. D. πελεκ-έοιν.	A.	πελέκ-εας, εις,
V.	πέλεκ-υ.		V.	πελέκ-εες, εις.

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[1] These terminations are similar to those of the Fourth Latin Declension, *gelu, gradus.*

[2] The V. Singular ends in οῖ. These nouns are used only in the Singular.

Neuters in *υ* make the N. A. and V. Pl. in *εα*, *η*.

τὸ ἄστυ, a city.

	Sing.	Dual.		Plur.
N.	*ἄστ-υ,*		N.	*ἄστ-εα, η,*
G.	*αστ-εος,*	N. A. V. *ἄστ-εε, η,*	G.	*ἀστ-έων,*
D.	*ἄστ-εϊ, ει,*		D.	*ἄστ-εσι,*
A.	*ἄστ-υ,*	G. D. *ἀστ-έοιν.*	A.	*ἄστ-εα, η,*
V.	*ἄστ-υ.*		V.	*ἄστ-εα, η.*

5. Nouns in *ης*, *ες*, and *ας*, are contracted in *every* case, except the N. and V. Sing. and the D. Plur. thus,

ἡ τριήρης, a galley with three banks of oars.

	Sing.	Dual.		Plur.
N.	*τριήρ-ης,*		N.	*τριήρ-εες, εις,*
G.	*τριήρ-εος, ους,*	N. A. V. *τριήρ-εε, η,*	G.	*τριηρ-έων, ῶν,*
D.	*τριήρ-εϊ, ει,*		D.	*τριήρ-εσι,*
A.	*τριήρ-εα, η,*	G. D. *τριηρ-έοιν, οῖν.*	A.	*τριήρ-εας, εις,*
V.	*τριήρ-ες.*		V.	*τριήρ-εες, εις.*

Neuters in *ες* and *ος* make the N. A. and V. Plur. in *εα*, *ῆ*.[1]

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[1] Proper names in *κλέης* are doubly contracted: thus, *Ἡρακλ-έης, ῆς*, G. *Ἡρακλ-έεος, έους, -έος, οῦς,* &c.

Nouns and adjectives in *ης* pure, contract the A. into *ᾶ*, as well as into *ῆ*: thus, *εὐφυὴς*, A. *εὐφυέα, εὐφυῆ* and *εὐφυᾶ*.

Ἀνὴρ, Δημήτηρ, and *θυγάτηρ*, are syncopated in all cases, except the N. and V. Sing. and the D. Pl. So also *ἀρὴν, ἀρένος, ἀρνός; κύων, κύονος, κυνός.* To these may be joined *πατὴρ, μήτηρ,* and *γαστήρ;* but they are not synco-

τὸ τεῖχος, a wall.

	Sing.	Dual.		Plur.
N.	*τεῖχ-ος,*		N.	*τείχ-εα, η,*
G.	*τείχ-εος, ους,*	N. A. V. *τείχ-εε, η,*	G.	*τειχ-έων, ῶν,*
D.	*τείχ-εϊ, ει,*		D.	*τείχ-εσι,*
A.	*τεῖχ-ος,*	G. D. *τειχ-έοιν,*	A.	*τείχ-εα, η,*
V.	*τεῖχ-ος.*	*οῖν.*	V.	*τείχ-εα, η.*

6. Neuters in *ας* pure and *ρας* are both syncopated and contracted in *every* case, except the *N.* A. and V. Sing. and the D. Pl. thus,

τὸ κέρας, a horn.

		Sing.	
N.	*κέρ-ας,*		
G.	*κέρ-ατος* by syncope	*κέρ-αος* by crasis	*κέρ-ως,*
D.	*κέρ-ατι* - -	*κέρ-αϊ* -	*κέρ-ᾳ,*
A.	*κέρ-ας,*		
V.	*κέρ-ας.*		
		Dual.	
N. A. V.	*κέρ-ατε* -	*κέρ-αε* -	*κέρ-α,*
G. D.	*κερ-άτοιν* -	*κερ-άοιν* -	*κερ-ῷν.*
		Plur.	
N.	*κέρ-ατα* - -	*κέρ-αα* - -	*κέρ-α,*
G.	*κερ-άτων* - -	*κερ-άων* -	*κερ-ῶν,*
D.	*κέρ-ασι,*		
A.	*κέρ-ατα* - -	*κέρ-αα* -	*κέρ-α,*
V.	*κέρ-ατα* - -	*κέρ-αα* -	*κέρ-α.*

7. Some nouns are contracted in *every* case: thus, ἔαρ, ἦρ, *the spring*, ἔαρος, ἦρος, &c. λᾶας, λᾶς, *a stone*, λάαος, λᾶος, &c.

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pated in the A. Sing. in the G. or A. Pl. to avoid the similarity with *πάτρα*, *μήτρα*, and *γάστρα*, of the first Declension.

IRREGULAR NOUNS.

Some nouns have different genders in the singular and in the plural.[1]

Some have different declensions.[2]

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[1] Masculine in the Sing. and neuter in the Pl. *δίφρος, -ά; ἐρετμ-ὸς, -ά; ζυγ-ὸς, -ά; μηρ-ὸς, -ά; μοχλ-ὸς, -ά; νῶτ-ος, -α; ῥύπ-ος, -α; σῖτ-ος, -α; σταθμ-ὸς, -ά; τάρταρ-ος, -α; τράχηλ-ος, -α.* This neuter comes from the obsolete Sing. in *ον*.

Masculine in the Sing., masculine and neuter in the Plur. *δεσμ-ὸς, -οὶ* and *-ά; κύκλ-ος, -οι* and *-α; λύχν-ος, -οι* and *-α.*

Feminine in the Singular, feminine and neuter in the Plural, *κέλευθ-ος, -οι* and *-α.*

[2] Some have different terminations in the Nom. as *Μωσῆς* and *Μωσεὺς; υἱὶς, υἱεὺς,* and *υἱὸς; μάκαρ, μάκαρος,* and *μακάριος; δάκρυ, δάκρυον; πλάνος, πλάνη; στέφανος, στεφάνη; στρατὸς, στρατία; πλαστὴρ, πλαστής; σπάνις, σπανία; δένδρος, δένδρον; ἄεθλον, ἀέθλιον; θὶς, θὶν; δόρυ, δόρας; γόνυ* and *γόνα,* &c. So we find *μῆλα* and *μήλατα, προβάτοις* and *πρόβασι, γερόντοις* and *γέρουσι,* &c. Thus in Latin *thematis* for *thematibus,* &c.

Some admit different inflections from the same Nominative, as *τίγρ-ις, -ιος* and *ιδος; θέμ-ις, -ιδος* and *-ιστος; Θάλ-ης, -ου* and *-ητος; Ἄρ-ης, -ου, -εος* and *-ητος;* the compounds of *ποὺς* make in the Gen. *ποῦ* and *πόδος,* &c.

Some nouns are declined from obsolete Nominatives, as *γυνὴ, γύναικος,* from *γύναιξ; γάλα, γάλακτος,* from *γάλαξ; ἧπαρ, ἥπατος; φρέαρ, φρέατος; ὕδαρ, ὕδατος,* &c.

Ἰησοῦς makes *Ἰησοῦν* in the A. and *Ἰησοῦ* in the other cases.

Διονῦς makes *Διονῦν* in the A. and *Διονῦ* in the other cases. The name of Jupiter is thus varied:

N. *Ζεὺς*, or *Δεὺς*, or *Βδεὺς*,	G. ——,	D. ——,	A. *Ζεὺν*,	V. *Ζεῦ*.
Ζὴν,	*Ζηνὸς*,	*Ζηνὶ*,	*Ζῆνα*,	——
Δὶς,	*Διὸς*,	*Διὶ*,	*Δία*,	——

Some are undeclined.[1]
Some have *one* case only.[2]
Some have but *two* cases[3].
Others have only *three* cases.[4]
Some have no singular,[5] others no plural.[6]

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[1] Aptots; δῶ for δῶμα; κάρα; the names of the letters; foreign names not susceptible of Greek inflections, as Ἀβραάμ.

[2] Monoptots: in the Sing. N. δώς. V. ὦ τάν. In the Pl. N. κατακλῶθες. G. ἐάων. V. ὦ πόποι.

[3] Diptots: ἄμφω, ἀμφοῖν; φθοῖες, φθοίας; λῖς, λῖν.

[4] Triptots: G. ἀλλήλων, D. ἀλλήλ-οις, αις, οις, A. ἀλλήλ-ους, ας, α.—These have only the N. A. and V. βρέτας, δέμας, λέπας, σέλας, ἦδος, ὄναρ, ὄφελος.

[5] The names of festivals; some names of cities, &c.

[6] Ἅλς, γᾶ, ἔλαιον, πῦρ, and many others known by the sense.

Patronymica.

From the father's name the Greeks form an appellative for the descendants, generally according to the following rules:

1. To form the names of *Men*, the termination of the G. of the father's name is changed into ιδης, as Κρόνου, Κρονίδης; Ἀτρέος, Ἀτρείδης. From names of the first Declension, or which have ι in the penult., the change is into αδης, as Βορέου, Βορεάδης; Ἡλίου, Ἡλιάδης. If the penult. is long, the change is into ιαδης, as Τελαμῶνος, Τελαμωνιάδης.

The Ionic form is ιων, the Æolic ιδιος; as Κρονίων, Κρονίδιος.

2. To form the names of *Women*, the termination is

ADJECTIVES.

Adjectives are declined like substantives.

Declensions of adjectives are *three*:

The first of *three* terminations;

The second of *two*;

The third of *one*.

1. Adjectives of *three* terminations end in

M.	F.	N.
ος,	*α*,	*ον*;[1]
ος,	*η*,	*ον*;[2]
ας,	*ασα*,	*αν*;
ας,	*αινα*,	*αν*;
εις,	*εισα*,	*εν*;
εις,	*εσσα*,	*εν*;[3]
ην,	*εινα*,	*εν*;

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changed into *ας*, *ις*, *ινη*, and *ωνη*; as *Πριάμου*, *Πριαμίς*; *Ἀκρισίου*, *Ἀκρισιώνη*.

A vowel is sometimes added, as *Πηληϊάδης* for *Πηλείδης*; or dropt, as *Νηρίνη* for *Νηρείνη*.

[1] *Εος*, *εα*, *εον* is contracted into *οῦς*, *ᾶ*, *οῦν*, as *ἀργύρ-εος*, *έα*, *εον* into *ἀργυρ-οῦς*, *ᾶ*, *οῦν*.

[2] *Οος*, *οη*, *οον*, and *εος*, *εη*, *εον*, are contracted into *οῦς*, *ῆ*, *οῦν*; as *ἁπλ-όος*, *όη*, *όον* into *ἁπλ-οῦς*, *ῆ*, *οῦν*; *χρύσεος*, *έη*, *εον* into *χρυσ-οῦς*, *ῆ*, *οῦν*.

[3] *Μελιτ-όεις*, *όεσσα*, *όεν* is contracted into *μελιτ-οῦς*, *οῦσσα*, *οῦν*; *τιμ-ήεις*, *ηέσσα*, *ήεν* into *τιμ-ῆς*, *ῆσσα*, *ῆν*.

ους,	ουσα,	ον;
ους,	ουσσα,	ον;
υς,	εια,	υ;
υς,	υσα,	υν;
ων,	ουσα,	ον;
ων,	ωσα,	ων;
ων,	ουσα,	ουν;
ως,	ωσα,	ως;
ως,	υια,	ος.

Adjectives in ος pure and ρος make the feminine in α; other adjectives in ος make it in η:[1] thus,

μακρὸς, *long.*

Sing.	Dual.	Plur.
N. μακρ–ὸς, ὰ, ὸν,	N. A. V. μακρ–ὼ, ὰ, ὼ,	N. μακρ–οὶ, αὶ, ὰ,
G. μακρ–οῦ, ᾶς, οῦ,	G. D. μακρ-οῖν, αῖν, οῖν:	G. μακρ–ῶν,
D. μακρ–ῷ, ᾷ, ῷ,		D. μακρ-οῖς, αῖς, οῖς,
A. μακρ–ὸν, ὰν, ὸν,		A. μακρ–οὺς, ὰς, ὰ,
V. μακρ–ὲ, ὰ, όν.		V. μακρ–οὶ, αὶ, ά.

καλὸς, *beautiful.*

Sing.	
N. καλ–ὸς, ὴ, ὸν,	In the Dual and Plural like μακρὸς.
G. καλ–οῦ, ῆς, οῦ,	
D. καλ–ῷ, ῇ, ῷ,	
A. καλ–ὸν, ὴν, ὸν,	
V. καλ–ὲ, ὴ, όν.	

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[1] Adjectives in εος and οος not preceded by ρ, make the fem. in η.

The Middle and New Attics use the termination ος for

Four adjectives, *ἄλλος*, *τηλικοῦτος*, *τοιοῦτος*, *τοσοῦτος*; and four pronouns, *ὅς* relative, *αὐτὸς*, and its compounds, *οὗτος*, *ἐκεῖνος*, make the neuter in *ο*.[1]

πᾶς, *all.*

Singular.

N.	*πᾶς*,	*πᾶσα*,	*πᾶν*,
G.	*παντὸς*,	*πάσης*,	*παντὸς*,
D.	*παντὶ*,	*πάσῃ*,	*παντὶ*,
A.	*πάντα*,	*πᾶσαν*,	*πᾶν*,
V.	*πᾶς*,	*πᾶσα*,	*πᾶν*.

Dual.

N. A. V.	*πάντε*,	*πάσα*,	*πάντε*,
G. D.	*πάντοιν*,	*πάσαιν*,	*πάντοιν*.

Plural.

N.	*πάντες*,	*πᾶσαι*,	*πάντα*,
G.	*πάντων*,	*πασῶν*,	*πάντων*,
D.	*πᾶσι*,	*πάσαις*,	*πᾶσι*,
A.	*πάντας*,	*πάσας*,	*πάντα*,
V.	*πάντες*,	*πᾶσαι*,	*πάντα*.

μέλας, *black.*

Sing.

N.	*μέλ-ας*,	*αινα*,	*αν*,
G.	*μέλ-ανος*,	*αίνης*,	*ανος*,
D.	*μέλ-ανι*,	*αίνῃ*,	*ανι*,
A.	*μέλ-ανα*,	*αίναν*,	*αν*,
V.	*μέλ-αν*,	*αινα*,	*αν*.

Dual.

N. A. V.	*μέλ-ανε*,	*αίνα*,	*ανε*,
G. D.	*μελ-άνοιν*,	*αίναιν*,	*άνοιν*.

Plural.

N.	*μέλ-ανες*,	*αιναι*,	*ανα*,
G.	*μελ-άνων*,	*αινῶν*,	*άνων*,
D.	*μέλ-ασι*,	*αίναις*,	*ασι*,
A.	*μέλ-ανας*,	*αίνας*,	*ανα*,
V.	*μέλ-ανες*,	*αιναι*,	*ανα*.

τυπεὶς, *having been struck.*

Sing.

N.	*τυπ-εὶς*,	*εῖσα*,	*ὲν*,
G.	*τυπ-έντος*,	*είσης*,	*έντος*,
D.	*τυπ-έντι*,	*είσῃ*,	*έντι*,
A.	*τυπ-έντα*,	*εῖσαν*,	*ὲν*,
V.	*τυπ-εὶς*,	*εῖσα*,	*ὲν*.

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masc. and fem. particularly in compounds and derivatives. Thus *quis* is used by Plautus for masc. and fem.

[1] *Τοιοῦτον*, *τοσοῦτον*, and *ταυτὸν*, neuters, are sometimes found.

Dual.

N. A. V. τυπ–έντε, είσα, έντε,
G. D. τυπ–έντοιν, είσαιν, έντοιν.

Plur.

N. τυπ–έντες, εῖσαι, έντα,
G. τυπ–έντων, εισῶν, έντων,
D. τυπ–εῖσι, είσαις, εῖσι,
A. τυπ–έντας, είσας, έντα,
V. τυπ–έντες, εῖσαι, έντα.

χαρίεις, *comely*.

Sing.

N. χαρί–εις, εσσα, εν,
G. χαρί–εντος, έσσης, εντος,
D. χαρί–εντι, έσσῃ, εντι,
A. χαρί–εντα, εσσαν, εν,
V. χαρί–εὶ or εν, εσσα, εν.

Dual.

N. A. V. χαρί–εντε, έσσα, εντε,
G. D. χαρι–έντοιν, έσσαιν, έντοιν.

Plur.

N. χαρί–εντες, εσσαι, εντα,
G. χαρι–έντων, εσσῶν, έντων,
D. χαρί–εισι, έσσαις, εισι,
A. χαρί–εντας, έσσας, εντα,
V. χαρί–εντες, εσσαι, εντα.

τέρην, *tender*.

Sing.

N. τέρ–ην, εινα, εν,
G. τέρ–ενος, είνης, ενος,
D. τέρ–ενι, είνῃ, ενι,
A. τέρ–ενα, ειναν, εν,
V. τέρ–εν, εινα, εν.

Dual.

N. A. V. τέρ–ενε, είνα, ενε,
G. D. τερ–ένοιν, είναιν, ένοιν.

Plur.

N. τέρ–ενες, ειναι, ενα,
G. τερ–ένων, εινῶν, ένων,
D. τέρ–εσι, είναις, εσι,
A. τέρ–ενας, είνας, ενα,
V. τέρ–ενες, ειναι, ενα.

δοὺς, *having given*.

Sing.

N. δοὺς, δοῦσα, δὸν,
G. δόντος, δούσης, δόντος,
D. δόντι, δούσῃ, δόντι,
A. δόντα, δοῦσαν, δὸν,
V. δοὺς, δοῦσα, δόν.

Dual.

N. A. V. δόντε, δούσα, δόντε,
G. D. δόντοιν, δούσαιν, δόντοιν.

Plur.

N.	δόντες,	δοῦσαι,	δόντα,
G.	δόντων,	δουσῶν,	δόντων,
D.	δοῦσι,	δούσαις,	δοῦσι,
A.	δόντας,	δούσας,	δόντα,
V.	δόντες,	δοῦσαι,	δόντα.

πλακοῦς, *a cake.*

Sing.

N.	πλακ–οῦς,	οῦσσα,	οῦν,
G.	πλακ–οῦντος,	ούσσης,	οῦντος,
D.	πλακ–οῦντι,	ούσσῃ,	οῦντι,
A.	πλακ–οῦντα,	οῦσσαν,	οῦν,
V.	πλακ–οῦν or οῦ,	οῦσσα,	οῦν.

Dual.

N. A. V.	πλακ–οῦντε,	ούσσα,	οῦντε,
G. D.	πλακ–ούντοιν,	ούσσαιν,	ούντριν.

Plur.

N.	πλακ–οῦντες,	οῦσσαι,	οῦντα,
G.	πλακ–ούντων,	ουσσῶν,	ούντων,
D.	πλακ–οῦσι,	ούσσαις,	οῦσι,
A.	πλακ–οῦντας,	ούσσας,	οῦντα,
V.	πλακ–οῦντες,	οῦσσαι,	οῦντα.

ὀξὺς, *sharp.*

Sing.

N.	ὀξ–ὺς,[1]	εῖα,	ὺ,
G.	ὀξ–έος,	είας,	έος,
D.	ὀξ–έϊ, εῖ,	είᾳ,	έϊ, εῖ,
A.	ὀξ–ὺν,[2]	εῖαν,	ὺ,
V.	ὀξ–ὺ,	εῖα,	ύ.

Dual.

N. A. V.	ὀξ–έε,	εία,	έε,
G. D.	ὀξ–έοιν,	είαιν,	έοιν.

Plur.

N.	ὀξ–έες, εῖς,	εῖαι,	έα,
G.	ὀξ–έων,	ειῶν,	έων,
D.	ὀξ–έσι,	είαις,	έσι,
A.	ὀξ–έας, εῖς,	είας,	έα,
V.	ὀξ–έες, εῖς,	εῖαι,	έα.

ζευγνὺς, *joining.*

Sing.

N.	ζευγν–ὺς,	ῦσα,	ὺν,
G.	ζευγν–ύντος,	ύσης,	ύντος,
D.	ζευγν–ύντι,	ύσῃ,	ύντι,
A.	ζευγν–ύντα,	ῦσαν,	ὺν,
V.	ζευγν–ὺς,	ῦσα,	ύν.

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[1] The Masc. form of Adjectives of this termination is applied to fem. nouns, as ἡδὺς ἀϋτμὴ, Hom.

[2] These adjectives sometimes form the acc. sing. in έα, as εὐρέα πόντον, Hom.

Dual.

N. A. V. ζευγν-ύντε, ύσα, ύντε,
G. D. ζευγν-ύντοιν, ύσαιν, ύντοιν.

Plur.

N. ζευγν-ύντες, ῦσαι, ύντα,
G. ζευγν-ύντων, υσῶν, ύντων,
D. ζευγν-ύσι, ύσαις, ύσι,
A. ζευγν-ύντας, ύσας, ύντα,
V. ζευγν-ύντες, ῦσαι, ῦντα.

ἑκὼν, *willing*.

Sing.

N. ἑκ-ὼν, οῦσα, ὸν,
G. ἑκ-όντος, ούσης, όντος,
D. ἑκ-όντι, ούσῃ, όντι,
A. ἑκ-όντα, οῦσαν, όν,
V. ἑκ-ὼν, οῦσα, όν.

Dual.

N. A. V. ἑκ-όντε, οὖσα, όντε,
G. D. ἑκ-όντοιν, ούσαιν, όντοιν.

Plur.

N. ἑκ-όντες, οῦσαι, όντα,
G. ἑκ-όντων, ουσῶν, όντων,
D. ἑκ-οῦσι, ούσαις, οῦσι,
A. ἑκ-όντας, ούσας, όντα,
V. ἑκ-όντες, οῦσαι, όντα.

τυπῶν, *about striking*.

Sing.

N. τυπ-ῶν, οῦσα, οῦν,
G. τυπ-οῦντος, ούσης, οῦντος,
D. τυπ-οῦντι, ούσῃ, οῦντι,
A. τυπ-οῦντα, οῦσαν, οῦν,
V. τυπ-ῶν, οῦσα, οῦν.

Dual.

N. A. V. τυπ-οῦντε, οὖσα, οῦντε,
G. D. τυπ-ούντοιν, ούσαιν, ούντοιν.

Plur.

N. τυπ-οῦντες, οῦσαι, οῦντα,
G. τυπ-ούντων, ουσῶν, ούντων,
D. τυπ-οῦσι, ούσαις, ουσι,
A. τυπ-οῦντας, ούσας, οῦντα,
V. τυπ-οῦντες, οῦσαι, οῦντα.

τιμῶν, *honouring*.

Sing.

N. τιμ-ῶν, ῶσα, ῶν,
G. τιμ-ῶντος, ώσης, ῶντος,
D. τιμ-ῶντι, ώσῃ, ῶντι,
A. τιμ-ῶντα, ῶσαν, ῶν,
V. τιμ-ῶν, ῶσα, ῶν.

Dual.

N. A. V. τιμ-ῶντε, ώσα, ῶντε,
G. D. τιμ-ώντοιν, ώσαιν, ώντοιν.

Plur.

N. τιμ-ῶντες, ῶσαι, ῶντα,
G. τιμ-ώντων, ωσῶν, ώντων,
D. τιμ-ῶσι, ώσαις, ῶσι,
A. τιμ-ῶντας, ώσας, ῶντα,
V. τιμ-ῶντες, ῶσαι, ῶντα.

τετυφὼς, *having struck.*

	Sing.		
N.	τετυφ-ὼς,	υῖα,	ὸς,
G.	τετυφ-ότος,	υίας,	ότος,
D.	τετυφ-ότι,	υίᾳ,	ότι,
A.	τετυφ-ότα,	υῖαν,	ὸς,
V.	τετυφ-ὼς,	υῖα,	ὸς.
	Dual.		
N. A. V.	τετυφ-ότε,	υία,	ότε,
G. D.	τετυφ-ότοιν,	υίαιν,	ότοιν.
	Plur.		
N.	τετυφ-ότες,	υῖαι,	ότα,
G.	τετυφ-ότων,	υιῶν,	ότων,
D.	τετυφ-όσι,	υίαις,	όσι,
A.	τετυφ-ότας,	υίας,	ότα,
V.	τετυφ-ότες,	υῖαι,	ότα.

ἑστὼς, *having stood.*

	Sing.		
N.	ἕστ-ὼς,	ῶσα,	ὼς,
G.	ἕστ-ῶτος,	ώσης,	ῶτος,
D.	ἕστ-ῶτι,	ώσῃ,	ῶτι,
A.	ἕστ-ῶτα,	ῶσαν,	ὼς,
V.	ἕστ-ὼς,	ῶσα,	ὼς.
	Dual.		
N. A. V.	ἕστ-ῶτε,	ώσα,	ῶτε,
G. D.	ἕστ-ώτοιν,	ώσαιν,	ώτοιν.
	Plur.		
N.	ἕστ-ῶτες,	ῶσαι,	ῶτα,
G.	ἕστ-ώτων,	ωσῶν,	ώτων,
D.	ἕστ-ῶσι,	ώσαις,	ῶσι,
A.	ἕστ-ῶτας,	ώσας,	ῶτα,
V.	ἕστ-ῶτες,	ῶσαι,	ῶτα.

2. Adjectives of two terminations end in

M. F.	N.
ος,	ον ;
ας,	αν ;
ην,	εν ;
ης,	ες ;
ις,	ι ;
ους,	ουν ;
υς,	υ ;
ων,	ον ;
ωρ,	ορ ;
ως,	ων.

ἔνδοξος, *glorious.*

Sing.		Dual.	Plur.	
N. ἔνδοξ-ος,	ον,		N. ἔνδοξ-οι,	α,
G. ἐνδόξ-ου,		N. A. V. ἐνδόξ-ω,	G. ἐνδόξ-ων,	
D. ἐνδόξ-ῳ,			D. ἐνδόξ-οις,	
A. ἔνδοξ-ον,		G. D. ἐνδόξ-οιν.	A. ἐνδόξ-ους,	α,
V. ἔνδοξ-ε,	ον.		V. ἔνδοξ-οι,	α.

ἀείνας, *perpetual.*

Sing.		Dual.	Plur.	
N. ἀείν-ας,	αν,		N. ἀείν-αντες,	αντα,
G. ἀείν-αντος,		N. A. V. ἀείν-αντε,	G. ἀειν-άντων,	
D. ἀείν-αντι,			D. ἀείν-ασι,	
A. ἀείν-αντα;	αν,	G. D. ἀειν-άντοιν.	A. ἀείν-αντας,	αντα,
V. ἀείν-αν.			V. ἀείν-αντες,	αντα.

ἄῤῥην, *male.*

Sing.		Dual.	Plur.	
N. ἄῤῥ-ην,	εν,		N. ἄῤῥ-ενες,	ενα,
G. ἄῤῥ-ένος,		N. A. V. ἄῤῥ-ενε,	G. ἀῤῥ-ένων,	
D. ἄῤῥ-ενι,			D. ἄῤῥ-εσι,	
A. ἄῤῥ-ενα,	εν,	G. D. ἀῤῥ-ένοιν.	A. ἄῤῥ-ενας,	ενα,
V. ἄῤῥ-εν.			V. ἄῤῥ-ενες,	ενα.

ἀληθὴς, *true.*

Sing.		Dual.	Plur.
N. ἀληθ-ὴς,	ὲς,		N. ἀληθ-έες, εῖς, έα, ῆ,
G. ἀληθ-έος,	οῦς,	N. A. V. ἀληθ-έε, ῆ,	G. ἀληθ-έων, ῶν,
D. ἀληθ-έϊ,	εῖ,		D. ἀληθ-έσι,
A. ἀληθ-έα, ῆ,	ὲς,	G. D. ἀληθ-έοιν, οῖν.	A. ἀληθ-έας, εῖς, εα, ῆ,
V. ἀληθ-ές.			V. ἀληθ-έες, εῖς, έα, ῆ.

εὔχαϱις, acceptable.

Sing.	Dual.	Plur.
N. εὔχαϱ-ις, ι,		N. εὐχάϱ-ιτες, ιτα,
G. εὐχάϱ-ιτος,	N. A. V. εὐχάϱ-ιτε,	G. εὐχαϱ-ίτων,
D. εὐχάϱ-ιτι,		D. εὐχάϱ-ισι,
A. εὐχάϱ-ιτα, ιν, ι,	G. D. εὐχαϱ-ίτοιν.	A. εὐχάϱ-ιτας, ιτα,
V. εὔχαϱ-ι.		V. εὐχάϱ-ιτες, ιτα.

δίπους, two-footed.

Sing.	Dual.	Plur.
N. δίπ-ους, ουν,		N. δίπ-οδες, οδα,
G. δίπ-οδος,	N. A. V. δίποδ-ε,	G. διπ-όδων,
D. δίπ-οδι,		D. δίπ-οσι,
A. δίπ-οδα, ον, ουν,	G. D. διπόδ-οιν.	A. δίπ-οδας, οδα,
V. δίπ-ους, ου, ουν.		V. δίπ-οδες, οδα.

ἄδακϱυς, tearless.

Sing.	Dual.	Plur.
N. ἄδακϱ-υς, υ,		N. ἀδάκϱ-υες, υς, υα,
G. ἀδάκϱ-υος,	N. A. V. ἀδάκϱ-υε,	G. ἀδακϱ-ύων,
D. ἀδάκϱ-υϊ,		D. ἀδάκϱ-υσι,
A. ἄδακϱ-υν, υ,	G. D. ἀδακϱ-ύοιν.	A. ἀδάκϱ-υας, υς, υα,
V. ἄδακϱ-υ.		V. ἀδάκϱ-υες, υς, υα.

σώφϱων, sober.

Sing.	Dual.	Plur.
N. σώφϱ-ων, ον,		N. σώφϱ-ονες, ονα,
G. σώφϱ-ονος,	N. A. V. σώφϱ-ονε,	G. σωφϱ-όνων,
D. σώφϱ-ονι,		D. σώφϱ-οσι,
A. σώφϱ-ονα, ον,	G. D. σωφϱ-όνοιν.	A. σώφϱ-ονας, ονα,
V. σῶφϱ-ον.		V. σώφϱ-ονες, ονα.[1]

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[1] In the same manner are declined Comparatives; but

μεγαλήτωρ, magnanimous.

Sing.	Dual.	Plur.
N. *μεγαλήτ-ωρ, ορ,*		N. *μεγαλήτ-ορες, ορα,*
G. *μεγαλήτ-ορος,*	N. A. V. *μεγαλήτ-ορε,*	G. *μεγαλητ-όρων,*
D. *μεγαλήτ-ορι,*		D. *μεγαλήτ-ορσι,*
A. *μεγαλήτ-ορα, ορ,*	G. D. *μεγαλητ-όροιν.*	A. *μεγαλήτ-ορας, ορα,*
V. *μεγαλήτ-ορ,*		V. *μεγαλήτ-ορες, ορα.*

εὔγεως, fertile.

Sing.	Dual.	Plur.
N. *εὔγε-ως, ων,*		N. *εὔγε-ῳ, ω,*
G. *εὔγε-ω,*	N. A. V. *εὔγε-ω,*	G. *εὔγε-ων,*
D. *εὔγε-ῳ,*		D. *εὔγε-ῳς,*
A. *εὔγε-ων,*	G. D. *εὔγε-ῳν.*	A. *εὔγε-ως, ω,*
V. *εὔγε-ως, ων.*		V. *εὔγε-ῳ, ω.*

Adjectives of one termination are,— the Cardinal Numbers from *πεντὲ* to *ἑκατὸν*, both inclusive. Some are Masc. and Fem. only:[1] such are, 1. those formed with a noun unaltered in the last syllable, as *εὖριν, μακραύχην, μακρόχειρ*. 2. derived from *πατὴρ* and *μήτηρ*, as *ἀπάτωρ, ὁμομήτωρ*. 3. in *ης, ητος*, and *ως,*

---

they syncopate and contract the A. Sing. and the N. A. V. Plur. thus,

Sing. A. *μείζ-ονα, οα, ω.*
Pl. N. V. *μείζ-ονες, οες, ους,—ονα, οα, ω ;*
A. *μείζ-ονας, οας, ους,—ονα, οα, ω.*

[1] The neuter is expressed by another adjective; thus, for the neuter of *ἅρπαξ, ἁρπακτικὸν* is used.

ωτος, as ἀδμὴς, ἡμιθνὴς, ἀγνώς. 4. ending in ξ and ψ, as ἅρπαξ, μώνυξ, αἴγιλιψ. 5. in ας, αρος, and ις, ιδος, as φυγὰς, ἄναλκις.

IRREGULAR ADJECTIVES.

Μέγας and πολὺς have only the Nom. and Voc. Masc. and Neuter of the Singular, and borrow the other cases from μεγάλ-ος, η, ον; and πολλ-ὸς, ὴ, όν : thus,

μέγας, great.

Sing.			
N.	ΜΕ΄ΓΑΣ,	μεγάλη,	ΜΕ΄ΓΑ,
G.	μεγάλ-ου,	ης,	ου,
D.	μεγάλῳ,	ῃ,	ῳ,
A.	ΜΕ΄ΓΑΝ,	μεγάλην,	ΜΕ΄ΓΑ,
V.	ΜΕ΄ΓΑ,	μεγάλη,	ΜΕ΄ΓΑ.
Dual.			
N. A. V.	μεγάλ-ω,	α,	ω,
G. D.	μεγάλ-οιν,	αιν,	οιν.
Plur.			
N.	μεγάλ-οι,	αι,	α,
G.	μεγάλ-ων,	ων,	ων,
D.	μεγάλ-οις,	αις,	οις,
A.	μεγάλ-ους,	ας,	α,
V.	μεγάλ-οι,	αι,	α.

πολὺς, much.

Sing.			
N.	ΠΟΛΥ῭Σ,	πολλὴ,	ΠΟΛΥ῭,[1]
G.	πολλ-οῦ,	ῆς,	οῦ,
D.	πολλ-ῷ,	ῇ,	ῷ,
A.	ΠΟΛΥ῭Ν,	πολλὴν,	ΠΟΛΥ῭,
V.	ΠΟΛΥ῭,	πολλὴ,	ΠΟΛΥ῭.
Dual.			
N. A. V.	πολλ-ὼ,	ὰ,	ὼ,
G. D.	πολλ-οῖν,	αῖν,	οῖν.
Plur.			
N.	πολλ-οὶ,	αὶ,	ὰ,
G.	πολλ-ῶν,	ῶν,	ῶν,
D.	πολλ-οῖς,	αῖς,	οῖς,
A.	πολλ-οὺς,	ὰς,	ὰ,
V.	πολλ-οὶ,	αὶ,	ά.[2]

---

[1] The Poets decline the Masc. of πολὺς like ὀξύς.

[2] To these may be added μάκαρ, μάκαιρα.

COMPARISON.

The Comparative is formed by the addition of τερος, the Superlative by the addition of τατος, to the Nominative; as μακὰρ, μακάρ-τερος, μακάρ-τατος.

Adjectives in ος drop ς; as μακρ-ὸς, ότερος, ότατος. If the penultima is short, *o* is changed into ω; as σοφ-ὸς, ώτερος, ώτατος.[1]

Adjectives in εις drop ι; as χαρί-εις, έστερος, έστατος.

Adjectives in ας, ης, and υς, add τερος, and τατος to the neuter; as μέλ-ας, μελάν-τερος, τατος: Adjectives in ων to the Nom. Plur. Masc. as σώφρων, σωφρονέσ-τερος, τατος.[2]

IRREGULAR COMPARISON.

In ιων, ιστος.[3]

Base, αἰσχρὸς, αἰσχίων, αἴσχιστος.

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[1] Otherwise *four* short syllables would come together. To avoid *three,* Homer sometimes lengthens a short one.

[2] *Πέπων* forms *πεπαίτερος; πίων, πιότερος; μέσος, μεσαίτερος, μεσαίτατος.*

[3] *Βαθὺς, βραδὺς, βραχὺς, γλυκὺς, ἡδὺς, παχὺς, ταχὺς,* &c. make *ιων, ιστος,* as well as *τερος, τατος. Πρέσβυς* and *ὠκὺς* sometimes form the superl. *πρέσβιστος, ὤκιστος.* Some of those also change the last syllable into *σσων;* as *βαθὺς, βάσσων; γλυκὺς, γλύσσων; ταχὺς, θάσσων,* &c.

Hostile,	ἐχθρὸς,	ἐχθίων,	ἔχθιστος.
Fair,	καλὸς,	καλλίων,	κάλλιστος.
Glorious,	κύδιος,	κυδίων,	κύδιστος.
Easy,	ῥᾴδιος,	ῥᾴων,	ῥᾷστος.
Delightful,	τερπνὸς,	τερπνίων,	τέρπνιστος.
Friendly,	φίλος,	φιλίων,	φίλιστος.[1]

In ιστερος, ιστατος.

Loquacious,	λάλος,	λαλίστερος,	λαλίστατος.
Few,	ὀλίγος,	ὀλιγίστερος,	ὀλιγίστατος.
Ravenous,	ἅρπαξ,	ἁρπαγίστερος.	
Stupid,	βλὰξ,		βλακίστατος.
Lying,	ψευδὴς,		ψευδίστατος, &c.[2]

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[1] These are formed from the substantives ἔχθος, κάλλος, &c. φίλος, makes also φίλ-τερος, τατος.

[2] Some are formed by the Attics in αιτερος, αιτατος; some by the Attics and Ionics in εστερος, εστατος.

Good, ἀγαθὸς,	ἀμείνων,[1]	
	ἀρείων,	ἄριστος.[2]
	βελτίων, βέλτερος,	βέλτιστος.[3]
	κρείσσων, κρείττων, κάῤῥων,	κράτιστος.[4]
	λωΐων,	λωΐστος,[5]
	λῴων,	λῷστος.
	φέρτερος,	φέρτατος, φέριστος, φέρτιστος.[6]

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[1] From ἀμενὸς, *amœnus.* Ἀγαθώτατος is rarely found. Thus Varro has used *bonissimus* and *malissimus.*

[2] From Ἄρης, valiant as *Mars*, or from ἄρι, *eminent.*

[3] From βούλομαι, to wish; as *optimus* from *opto.*

[4] From κράτυς, brave.

[5] From λῶ for θέλω, to wish.

[6] From φέρω, to bear.

In the application of these different words to ἀγαθὸς, that adjective must be understood to signify not only *good,* but *strong* and *brave*; qualities which were thought the most *desirable* in the early ages of civilization. Thus, among the Romans *courage* was thought the first and most *manly* virtue; hence called *Virtus* from *Vir.*

Bad, κακὸς,	κακώτερος, κακίων,	κάκιστος.
	χείρων, χερείων,	χείριστος.[1]
Long, μακρὸς,	μακρότερος, μάσσων,	μακρότατος, μήκιστος.[2]
Great, μέγας,	μείζων,	μέγιστος.
Small, μικρὸς,	μικρότερος, μειότερος, μείων, ἐλάσσων, ἥσσων,	μεῖστος. ἐλάχιστος.[3] ἥκιστος.[4]
Many, πολὺς,	πλέων, πλείων,[5]	πλεῖστος.[6]

Comparisons are also made from nouns:

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[1] From χερὰς, filth.

[2] From μῆκος, length.

[3] From ἐλαχὺς, small.

[4] From ἥσσω, to sit low; or from ἦκα, lowly.

[5] From πλέος, full.

[6] Sometimes a double comparison is found; as from χείρων, *worse*, is formed χειρότερος; thus in Shakspeare, *worser*. From μείων, *less*, μειότερος, *lesser*; from ἀρείων, *more valiant*, ἀρειότερος; from καλλίων, *fairer*, καλλιώτερος; from λωΐων, *more desirable*, λωΐτερος; from πρότερος, *former*, προτεραίτερος, &c. From ἐλάχιστος is formed ἐλαχιστότερος; from ἔσχατος, ἐσχατώτατος; from κύδιστος, κυδίστατος; from πρῶτος, *first*, πρώτιστος. Thus in the Psalms, *Most Highest*, to express the superlative excellence of the Supreme Being.

ἄλγος,	ἀλγίων,	ἄλγιστος.	πλεονέκτης,		πλεονεκτίστατος.
βασιλεὺ-ς,	τερος,	τατος.	πλήκτ-ης,		ἱστατος.
ἑταῖρος,		ἑταιρότατος.	πότ-ης,		ἱστατος.
Θεὸς,	Θεώτερος.		ῥῖγ-ος,	ἰων,	ἴστος.
κέρδ-ος,	ἰων,	ιστος.	ὑβριστὴς,	ὑβριστότερος.	
κλέπτ-ης,		ἱστατος.	φὼρ,		φωρότατος.

Thus, in Latin, *oculissimus.*

From a pronoun:

αὐτὸς, *ipse*, αὐτότατος, *ipsissimus.*

From adverbs:

ἄνω,	ἀνώ-τερος,	τατος.	κάτω,	κατώ-τερος,	τατος.
ἄφαρ,	ἀφάρ-τερος.		πόῤῥω,	ποῤῥώ-τερος,	τατος.
ἔσω,	ἐσώ-τερος,	τατος.	πρόσω,	προσώ-τερος,	τατος.
ἔξω,	ἐξώ-τερος,	τατος.	πρωΐ,	πρωϊαί-τερος,	τατος.
ἐγγὺ-ς,	ἐγγύ-τερος,	τατος.	ὀπίσω,	ὀπισώ-τερος,	τατος.
	ἐγγ-ίων,	ιστος.	ὕψι,		ὕψιστος.

From prepositions:

πρὸ, πρό-τερος, τατος, by sync. and contraction πρῶτος.
ὑπὲρ, ὑπέρ-τερος, τατος, by syncope ὕπατος.

The relation existing between certain adjectives of frequent occurrence in all the European dialects, in a similar irregularity of comparison, is remarkable. The following list, confined to one adjective, will prove that there is a strong analogy among them.

Latin, *bonus*, *melior*, *optimus.*
Welsh, *da*, *gwell*, *gorau.*
Armoric, *mat*, *guel.*
Irish, *maith*, *niossfearr.*
Russian, *xorote*, *lytchio.*
German, *gut*, *besser*, *beste.*
English, *good*, *better*, *best.*

The two last seem of the same origin as ἀγαθὸς, shortened into 'γαθ', βέλτερος, βέλτιστος. Similar to this comparative is the Persian *behter.* The French, Italian, Portuguese, and Spanish, are not mentioned, as they are derived from the Latin.

NUMERALS.

One. Sing.	*Two.* Dual.	*Two.* Plur.
N. εἷς, μία, ἕν,		
G. ἕνος, μιᾶς, ἑνὸς,	N. A. δύο[2] or δύω,	G. δυῶν,
D. ἑνὶ, μιᾷ, ἑνὶ,	G. D. δυοῖν or δυεῖν.[3]	D. δυσί.
A. ἕνα, μίαν, ἕν.[1]		

Three. Plur.		*Four.* Plur.	
N, τρεῖς,	τρία,	N. τέσσαρ-ες,	α,
G. τριῶν,		G. τεσσάρων,	
D. τρισὶ,		D. τέσσαρσι,	
A. τρεῖς,	τρία.	A. τέσσαρ-ας,	α.[4]

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[1] Thus, οὐδεὶς, οὐδεμία, οὐδέν; and μηδεὶς, μηδεμία, μηδέν. Aristotle uses οὐθείς; Homer, οὔτις. Οὐδὲ εἷς, μηδὲ ἕν, are used emphatically. From εἷς is formed ἕτερ-ος, α, ον; and from οὐδεὶς, and μηδεὶς, οὐδέτερος and μηδέτερος.

[2] Δύο is always used by the Attics; it is an aptot in Homer and Herodotus. Ἄμφω is sometimes used in the same manner.

[3] Δυεῖν is generally used as Gen. δυοῖν as Dat. From δύο is formed δεύτερος and δεύτατος.

[4] The numbers according to their notation by the Greek alphabet, are as follows:

εἷς, *I*, ά, 1.
δύο, *II*, β΄, 2.
τρεῖς, *III*, γ΄, 3.
τέσσαρες, *IIII*, δ΄, 4.
πέντε, *Π*΄, έ, 5.
ἕξ, *Π I*, ϛ΄, 6.
ἑπτὰ, *Π II*, ζ, 7.
ὀκτὼ, *ΠIII*, ή, 8.
ἐννέα, *ΠIIII*, ϑ΄, 9.
δέκα, *Δ*, ί, 10.
ἕνδεκα, *ΔI*, ιά, 11.
δώδεκα, *ΔII*, ιβ΄, 12.
τριακαίδεκα, *ΔIII*, ιγ΄, 13.
τεσσαρακαίδεκα, *ΔIIII*, ιδ΄, 14.
πεντεκαίδεκα, *ΔΠ*, ιέ, 15.
ἑκκαίδεκα, *ΔΠI*, ιϛ΄, 16.
ἑπτακαίδεκα, *ΔΠII*, ιζ΄, 17.
ὀκτωκαίδεκα, *ΔΠIII*, ιή, 18.
ἐννεακαίδεκα, *ΔΠIIII*, ιϑ΄, 19.
εἴκοσι, *ΔΔ*, κ΄, 20.
εἴκοσι εἷς, *ΔΔI*, κά, 21.
τριάκοντα, *ΔΔΔ*, λ΄, 30.

τεσσαράκοντα, *ΔΔΔΔ*, *μ'*, 40.
πεντήκοντα, 𐅄, *ν'*, 50.
ἑξήκοντα, 𐅄*Δ*, *ξ'*, 60.
ἑβδομήκοντα, 𐅄*ΔΔ*, *ὀ*, 70.
ὀγδοήκοντα, 𐅄*ΔΔΔ*, *π'*, 80.
ἐννενήκοντα, 𐅄*ΔΔΔΔ*, ϟ, 90.
ἑκατὸν, *H*, *ϱ'*, 100.
διακόσι-οι, *αι*, *α*, *HH*, *σ'*, 200.
τριακόσιοι, *HHH*, *τ'*, 300.
τετρακόσιοι, *HHHH*, *ὐ*, 400.
πεντακόσιοι, 𐅅, *φ'*, 500.
ἑξακόσιοι, 𐅅*H*, *χ'*, 600.
ἑπτακόσιοι, 𐅅*HH*, *ψ'*, 700.
ὀκτακόσιοι, 𐅅*HHH*, *ώ*, 800.
ἐννεακόσιοι, 𐅅*HHHH*, ϡ, 900.
χίλιοι, *X*, *͵α*, 1000.
δισχίλιοι, *XX*, *͵β*, 2000.
πεντακισχίλιοι, 𐅆, *͵ε*, 5000.
μύριοι, *M*, *͵ι*, 10,000.
δισμύριοι, *MM*, *͵κ*, 20,000.
πεντακισμύριοι, 𐅇, *͵ν*, 50,000.
δεκακισμύριοι, 𐅇𐅇, *͵ϱ*, 100,000.

To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks used the letters of the alphabet. But as there are only 24, they used ϛ, called *ἐπίσημον*, for 6; ϟ, called *κόππα* for 90; and ϡ, called *σὰν πῖ*, a *π* covered with an inverted sigma Ͻ, for 900.

A mark is placed over the letters to express the numbers. Placed under them, it expresses thousands: thus *ε'* is 5, *͵ε* is 5000. The figures of the present year are *͵αωκζ'*, 1827.

In the Capitals,

I, 1, is the mark of Unit;
Π, 5, the initial of *Πέντε*;
Δ, 10, . . . *Δέκα*;
H, 100, is the init. of *Ηεκατόν*;
X, 1000, . . . *Χίλιοι*;
M, 10,000, . . *Μύριοι*.

Each of these may be repeated four times: thus, *IIII*, 4; *ΔΔΔ*, 30; *MM*, 20,000, &c. *Π* inclosing a numerical letter, multiplies it by 5: thus, 𐅄, 50, &c.

From 10 to 20, the large numbers may be placed first or last, *δέκα δύο* or *δώδεκα*, 12. From 20, the largest number is placed first, *εἴκοσι δύο*, 22. From 30, the conjunction is inserted, *τριάκοντα καὶ δύο*, &c.

Of the *ordinal* numbers, all under 20, except *second*, *seventh*, and *eighth*, end in *τος*. From thence upward all end in *οστός*. Thus, 1. *πρῶτος* and *πρότερος*. 2. *δεύτερος*. 3. *τρίτος*. 4. *τέταρτος* and *τέτρατος*. 5. *πέμπτος*. 6. *ἕκτος*. 7. *ἕβδομος* and *ἑβδόματος*. 8. *ὄγδοος* and *ὀγδόατος*. 9. *ἔννατος*, *ἔνατος*, and *εἴνατος*. 10. *δέκατος*. 11. *ἑνδέκατος*. 12. *δωδέκατος*, *δυωδέκατος*, and *δυοκαιδέκατος*, &c.

PRONOUNS.

Pronouns are divided into

1. Personal.

ἐγὼ, *I*;
σὺ, *thou*;
οὗ, *of him.*

2. Possessive.

ἐμ-ὸς, ἣ, ὸν, *my*;
σὸς, σὴ, σὸν, *thy*;
ὃς or ἑ-ὸς, ἣ, ὸν, *his.*
νωΐτερ-ος, α, ον, *our, of us two*;
σφωΐτερ-ος, α, ον, *your, of you two.*
ἡμέτερος, α, ον, *our*;
ὑμέτερ-ος, α, ον, *your*;
σφὸ-ς, ἣ, ὸν,
σφέτερ-ος, α, ον, } *their.*

3. Relative.

ὃς, ἣ, ὃ, *who*;
αὐτ-ὸς, ὴ, ὸ, *he, she, it.*

4. Demonstrative.

ἐκεῖν-ος, η, ο, *that*;
οὗτος, αὕτη, τοῦτο, *this.*

5. Reciprocal.

ἐμαυτοῦ, *of myself*;
σεαυτοῦ, *of thyself*;
ἑαυτοῦ, *of himself.*

6. Indefinite.

τὶς, τὶ, *any*;
δεῖνα, *some one.*

20th. εἰκοστός. 21. εἷς καὶ εἰκοστὸς, μία καὶ εἰκοστὴ, εἰκοστὸς πρῶτος.

30th. τριακοστός. 40. τεσσαρακοστός. 50. πεντηκοστός. 60. ἑξηκοστός. 70. ἑβδομηκοστός. 80. ὀγδοηκοστός. 90. ἐννενηκοστός. 100. ἑκατοστός. 200. διακοσιοστός. 1000. χιλιοστός. 10,000. μυριοστός.

The Greeks have used the letters of the alphabet in their natural order, to express a consecutive series, or marks of division. Thus, the 24 books of the Iliad and Odyssey are marked by the 24 letters, as the stanzas of the 119th Psalm are by the Hebrew letters.

ἐγὼ, *I.*

Sing.	Dual.	Plur.
N. ἐγὼ,		N. ἡμεῖς,
G. ἐμοῦ or μοῦ,	N. A. νῶϊ, νὼ,	G. ἡμῶν,
D. ἐμοὶ, or μοὶ,	G. D. νῶϊν, νῷν.	D. ἡμῖν,
A. ἐμὲ, or μέ.		A. ἡμᾶς.

σὺ, *thou.*

Sing.	Dual.	Plur.
N. σὺ,		N. ὑμεῖς,
G. σοῦ,	N. A. σφῶϊ, σφὼ,[1]	G. ὑμῶν,
D. σοὶ,	G. D. σφῶϊν, σφῷν.	D. ὑμῖν,
A. σέ.		A. ὑμᾶς.

οὗ, *of him.*

Sing.	Dual.	Plur.
N. ———		N. σφεῖς,
G. οὗ,	N. A. σφωὲ, σφὲ,	G. σφῶν,
D. οἷ,	G. D. σφωῒν, σφὶν.	D. σφίσι,
A. ἕ.		A. σφᾶς.

ὃς, ἣ, ὃ, *who, which, what.*

Sing.	Dual.	Plur.
N. ὃς, ἣ, ὃ,		N. οἳ, αἳ, ἃ,
G. οὗ, ἧς, οὗ,	N. A. ὣ, ἃ, ὣ,	G. ὧν, ὧν, ὧν,
D. ᾧ, ᾗ, ᾧ,	G. D. οἷν, αἷν, οἷν.	D. οἷς, αἷς, οἷς,
A. ὃν, ἣν, ὃ.		A. οὓς, ἃς, ἃ.

---

[1] From σφὼ is derived the Latin *vos*, as from νὼ, *nos*.

Αὐτὸς and *ἐκεῖνος* are declined like ὅς, ἥ, ὅ.

Οὗτος, αὕτη, τοῦτο, is declined, and prefixes *τ*, like the article: thus,

οὗτος, this.

	Sing.	
N. *οὗτος,*	*αὕτη,*[1]	*τοῦτο,*
G. *τούτου,*	*ταύτης,*	*τούτου,*
D. *τούτῳ,*	*ταύτῃ,*	*τούτῳ,*
A. *τοῦτον,*	*ταύτην,*	*τοῦτο.*

	Dual.	
N. A. *τούτω,*	*ταύτα,*	*τούτω,*
G. D. *τούτοιν,*	*ταύταιν,*	*τούτοιν.*

	Plur.	
N. *οὗτοι,*	*αὗται,*	*ταῦτα,*
G. *τούτων,*	*τούτων,*	*τούτων,*
D. *τούτοις,*	*ταύταις,*	*τούτοις,*
A. *τούτους,*	*ταύτας,*	*ταῦτα.*

From the Personal Pronouns and *αὐτὸς*, are compounded[2]

	G.	D.	A.
ἐμαυτ-οῦ, of myself, *σεαυτ-οῦ, of thyself,* *ἑαυτ-οῦ, of himself,*	ῆς, οῦ,	ῷ, ῇ, ῷ,	ὸν, ὴν, ὸ.

Of these the last alone has a plural:

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[1] *αυ* is used in the words, in which there is neither *ο*, nor *ω*.

[2] Homer never uses the reciprocals, but *ἐμὲ αὐτὸν*, *σὲ αὐτὸν*, and *ἓ αὐτὸν*, or *αὐτὸν*, &c.

G. ἑαυτ-ῶν, *of themselves*, D. οἷς, αἷς, οἷς, A. οὓς, ἃς, ἅ.[1]

τὶς, *any*.

Sing.	Dual.	Plur.
N. τὶς, τὶ,[2]		N. τινὲς, τινὰ,
G. τινὸς,	N. A. τινὲ,	G. τινῶν,
D. τινὶ,	G. D. τινοῖν.	D. τισὶ,
A. τινὰ, τί.		A. τινὰς, τινά.[3]

δεῖνα, *some one*.

N. δεῖνα and δεὶς,
G. δεῖνα, δείνατος, and δεῖνος,
D. δεῖνα, δείνατι, and δεῖνι,
A. δεῖνα.

---

[1] For σεαυτοῦ we often find by Crasis, σαυτοῦ; and for ἑαυτοῦ, αὑτοῦ. The latter is used by the Attics in the three Persons.

[2] Τίς, τί, *who? what?* is marked with an acute accent, and always on the first syllable.

[3] Ὅς and τὶς are often joined, and signify *whoever*; thus, ὅςτις, ἥτις, ὅτι, &c.

In the neuter ὅ is often separated from τι, with or without a comma, to be distinguished from the conjunction ὅτι.

Οὖν, with the signification of the Latin *cunque*, is added to compound Relatives, and takes the accent, as ὁςτιςοῦν, *whosoever*.

To the Demonstratives, ὶ long, accented, is added; as οὑτοσὶ, *hicce*, *celui-ci*; even if γε is affixed, as τουτογί.

VERBS.

VERBS are of two kinds: 1. in *Ω*, 2. in *MI*.

Verbs have three Voices; *Active*, *Passive*, and *Middle*.[1]

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[1] The Middle Voice is so called, because it has a *middle* signification between the Active and Passive. It implies neither action nor passion alone, but an action reflected on the agent himself. It signifies what we do, I. *to ourselves*; II. *for ourselves*.

I. Thus, *φοβέω*, *Active*, signifies *I frighten* another person; *φοβέομαι*, *Passive*, *I am frightened* by another; but *φοβέομαι*, *Middle*, *I frighten myself*, *I am afraid*, or *I fear*. *Φυλάττω*, *I guard* another; *φυλάττομαι*, *I am guarded* by another; but in the *Middle*, *I guard myself*, or *I beware*. *Λούω*, *I wash*; *λούομαι*, *I am washed*; in the *Middle*, *I wash myself*, or *I bathe*. In this sense the *Middle* combines the Active and the Passive, *I frighten* and *am frightened*, &c. We find the same signification in the Hithpael form of the Hebrew, in the reflexive of the Sanscrit, and in the reciprocal Verbs of the French. The analogy may be traced in Latin; in *vertor*, *pascor*, *moveor*, *cingor*, &c. a *middle* sense is easily traced; and if no difference of inflection existed in Greek, a distinction would be as unnecessary as in Latin.

II. When the *Middle* verb is followed by an accusative, it implies that the action exerted on that object is intended for the benefit or pleasure of the agent. Thus, *λύειν τινὰ* signifies *to set a person at liberty*; but when Chryses is said *λύεσθαι his daughter*, he is understood as setting her at liberty, as *redeeming* her to gratify *his own* feelings. In a slave-market, *μισθώσας* was applied to the person who *let out* slaves; *μεμισθωμένος*, to the slave who *was hired*; and *μισθωσάμενος*, to him who *hired* a slave *for himself*. *Πό-*

Five Moods: *Indicative, Imperative, Optative, Subjunctive, Infinitive.*

Nine Tenses: *Present, Imperfect, Perfect,*[1] *Pluperfect, First* and *Second Future,*[2] *First* and *Second Aorist,*[3] and in the Passive, *Paulo-post Future.*[4]

Three Numbers: *Singular, Dual,* and *Plural.*

λεμον ποιῆσαι signified to *attack* by war; but ποιήσασθαι, to make war in *self-defence.* The latter is in more frequent use, perhaps, because all states profess to make war only in defence of their rights or liberties.

To this class may be referred what we procure to be done *to* or *for* us by another. Thus a father is said διδάξασθαι his son, when he has sent him to a master to be educated.

[1] The *Perfect* expresses that which has existed and still exists.

[2] The *Second* Future seems to be an old Attic form of the *First,* and has consequently the same sense.

[3] The *Aorists* are called *indefinite* in time; but in general they refer to something *past,* and may therefore be called Historical tenses. They are so similar in signification, that there are few verbs, in which both forms are used. More verbs have the first than the second.

[4] The *Paulo-post Future* expresses that which is on the point of being done.

The verb *εἰμὶ*, *to be.*

INDICATIVE MOOD.

Present Tense.

Sing.	*εἰμὶ,*	*εἶς* or *εἶ,*[1]	*ἐστὶ,*
	I am,	*thou art,*	*he is,*
Dual.[2]		*ἐστὸν,*	*ἐστὸν,*
		you two are,	*they two are.*
Plur.	*ἐσμὲν,*	*ἐστὲ,*	*εἰσί.*
	we are,	*ye are,*	*they are.*[3]

Imperfect, *ἦν*, *I was.*

S.	*ἦν,*	*ἦς,*	*ἦ* or *ἦν,*[4]
D.		*ἦτον,*	*ἤτην,*[5]
P.	*ἦμεν,*	*ἦτε,*	*ἦσαν.*[6]

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[1] The latter is more used.

[2] When the First Person Plural ends in *μεν*, the Dual has no First Person.

[3] In the Present, Perfect, and Future Indicative, and all the Subjunctive, the Third Person Plural ends in *σι* or *ται*; and the Second and Third Dual are the same.

[4] The latter is more common.

[5] The Imperfect, Pluperfect, and the two Aorists Indicative, and all the Optative, form the Dual in *ον*, *ην*.

[6] In the subsequent Moods, the Imperfect is the same as the Present, and the Pluperfect is the same as the Perfect.

Future,[1] ἔσομαι, *I will be.*

S.	ἔσομαι,	ἔσῃ,	ἔσεται,
D.	ἐσόμεθον,	ἔσεσθον,	ἔσεσθον,
P.	ἐσόμεθα,	ἔσεσθε,	ἔσονται.

Pluperfect, ἤμην, *I had been.*

S.	ἤμην,	ἦσο,	ἦτο,
D.	ἤμεθον,	ἦσθον,	ἤσθην,
P.	ἤμεθα,	ἦσθε,	ἦντο.[2]

IMPERATIVE MOOD.

Present and Imperfect, ἴσθι, *be thou.*

S.	ἴσθι or ἔσο,	ἔστω,
D.	ἔστον,	ἔστων,
P.	ἔστε,	ἔστωσαν.

OPTATIVE MOOD.

Present and Imperfect, εἴην, *I might be.*

S.	εἴην,	εἴης,	εἴη,
D.		εἴητον,	εἰήτην,
P.	εἴημεν,	εἴητε,	εἴησαν or εἶεν.[3]

---

[1] This is also called the Future Middle, and the Pluperfect the Imperfect Middle.

[2] ἤμην and ἦντο are generally used in the sense of the Imperfect.

[3] εἶεν is also used for the third person singular in the sense of ἔστω, *let it be so, be it so.*

Future, ἐσοίμην, *I would be.*

S.	ἐσοίμην,	ἔσοιο,	ἔσοιτο,
D.	ἐσοίμεθον,	ἔσοισθον,	ἐσοίσθην,
P.	ἐσοίμεθα,	ἔσοισθε,	ἔσοιντο.

SUBJUNCTIVE MOOD.

Present and Imperfect, ὦ, *I may be.*

S.	ὦ,	ᾖς,	ᾖ,
D.		ᾖτον,	ᾖτον,
P.	ὦμεν,	ᾖτε,	ὦσι.

INFINITIVE MOOD.

Present and Imperfect.

εἶναι, *to be.*

Future.

ἔσεσθαι, *about to be.*

PARTICIPLES.

Present.

N.	ὤν,	οὖσα,	ὄν, *being.*
G.	ὄντος,	οὔσης,	ὄντος.

Future.

N.	ἐσόμενος,	ἐσομένη,	ἐσόμενον, *about to be.*
G.	ἐσομένου,	ἐσομένης,	ἐσομένου.

Verbs in Ω.

There are Four Conjugations of Verbs in ω, distinguished by the termination of the First Future.

The First Conjugation in ψω, as τύπτω, τύψω.

The Second in ξω, as λέγω, λέξω.

The Third in σω, as τίω, τίσω.

The Fourth in a liquid before ῶ, as ψάλλω, ψαλῶ.[1]

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[1] For those learners who may give the preference to the Conjugations by the *characteristic*, or the letter preceding ῶ, the principles of that system are here added.

For the sake of analogy and simplification, it may be observed, that the Mute consonants are divided, with reference to the organs of speech, into

Labials, pronounced by the lips: π, β, φ.
Palatals, by the palate: κ, γ, χ.
Dentals, by the teeth: τ, δ, θ.

The *characteristic* letters
Of the *First* Conjugation are the *Labials*, with πτ;
Of the *Second*, the *Palatals*, with κτ and σσ; (ττ by the Attics;)
Of the *Third*, the *Dentals*, with ζ or a vowel;
Of the *Fourth*, the *Liquids*, λ, μ, ν, ρ, with μν.

First Conjugation.

	Pres.		Fut.		Perf.
π,	τέρπω	ψ	τέρψω	φ	τέτερφα.
β,	λείβω		λείψω		λέλειφα.
φ,	γράφω		γράψω		γέγραφα.
πτ,	τυπτω		τύψω		τέτυφα.

ACTIVE VOICE.

1. The Principal Parts.

Pres. τύπτω. 1st Fut. τύψω. Perf. τέτυφα.
2d Aor. ἔτυπον.

Second Conjugation.

	Pres.		Fut.		Perf.
κ,	πλέκω	ξ	πλέξω	χ	πέπλεχα.
γ,	λέγω		λέξω		λέλεχα.
χ,	βρέχω		βρέξω		βέβρεχα.
σσ,	ὀρύσσω or				
ττ,	ὀρύττω		ὀρύξω		ὤρυχα.

Third Conjugation.

	Pres.		Fut.		Perf.
τ,	ἀνύτω	σ	ἀνύσω	κ	ἤνυκα.
δ,	ᾄδω		ᾄσω		ᾖκα.
ϑ,	πλήθω		πλήσω		πέπληκα.
ζ,	φράζω		φράσω		πέφρακα.
ω pure, as τίω			τίσω		τέτικα.

Fourth Conjugation.

	Pres.		Fut.		Perf.
λ,	ψάλλω	λ	ψαλῶ	κ	ἔψαλκα.
μ,	νέμω	μ	νεμῶ		νενέμηκα.
ν,	φαίνω	ν	φανῶ		πέφαγκα.
ρ,	σπείρω	ρ	σπερῶ		ἔσπαρκα.
μν,	τέμνω	μ	τεμῶ		τετέμηκα.

The old Grammarians formed *six* Conjugations, distinguished by the characteristics: thus,

I. The *Labials*, with πτ, as λείβω.
II. The *Palatals*, with κτ, as λέγω.
III. The *Dentals*, as πλήθω.
IV. ζ and σσ, as φράζω.
V. The *Liquids*, as φαίνω.
VI. The *Vowels*, τιμάω, τίω, δέω.

2. The Moods and Tenses.

	Indic.	Imper.	Opt.	Subj.	Inf.	Part.
Present	τύπτω	τύπτ-ε	-οιμι	-ω	-ειν	-ων
Imperf.	ἔτυπτον					
1st Fut.	τύψ-ω		-οιμι		-ειν	-ων
1st Aor.	ἔτυψα	τύψ-ον	-αιμι	-ω	-αι	-ας
Perfect	τέτυφα	τέτυφ-ε	-οιμι	-ω	-έναι	-ὼς
Pluperf.	ἐτετύφειν					
2d Aor.	ἔτυπον	τύπ-ε	-οιμι	-ω	-εῖν	-ὼν
2d Fut.	τυπ-ῶ		-οῖμι		-εῖν	-ῶν

3. Numbers and Persons.

INDICATIVE MOOD.

Present, *I strike.*

S.	τύπτω,	τύπτεις,	τύπτει,
D.		τύπτετον,	τύπτετον,
P.	τύπτομεν,	τύπτετε,	τύπτουσι.[1]

Imperfect, *I was striking.*

S.	ἔτυπτον,	ἔτυπτες,	ἔτυπτε,
D.		ἐτύπτετον,	ἐτυπτέτην,
P.	ἐτύπτομεν,	ἐτύπτετε,	ἔτυπτον.

---

[1] The natural, and probably the original, form of the 3d Person Plural is οντι, from which the Latin is formed. The penultima of this Person is generally long, except in the Imperfect and 2d Aorist Indicative Active; two tenses, which have such an affinity, that some grammarians believe that the 2d Aorist, when it differs in form from the Imperfect, is the Imperfect of an obsolete verb of a kindred form, as ἔτυπον from τύπω, ἔταγον from τάγω, &c.

First Future, *I shall strike.*

S.	τύψω,	τύψεις,	τύψει,
D.		τύψετον,	τύψετον,
P.	τύψομεν,	τύψετε,	τύψουσι.

First Aorist, *I struck.*

S.	ἔτυψα,	ἔτυψας,	ἔτυψε,
D.		ἐτύψατον,	ἐτυψάτην,
P.	ἐτύψαμεν,	ἐτύψατε,	ἔτυψαν.

Perfect, *I have struck.*

S.	τέτυφα,	τέτυφας,	τέτυφε,
D.		τετύφατον,	τετύφατον,
P.	τετύφαμεν,	τετύφατε,	τετύφασι.

Pluperfect, *I had struck.*

S.	ἐτετύφειν,	ἐτετύφεις,	ἐτετύφει,
D.		ἐτετύφειτον,	ἐτετυφείτην,
P.	ἐτετύφειμεν,	ἐτετύφειτε,	ἐτετύφεισαν.[1]

Second Aorist, *I struck.*

S.	ἔτυπον,	ἔτυπες,	ἔτυπε,
D.		ἐτύπετον,	ἐτυπέτην,
P.	ἐτύπομεν,	ἐτύπετε,	ἔτυπον.

---

[1] The common form in the ancient Greek writers is ἐτετύφεσαν.

Second Future, *I shall strike.*

S.	τυπῶ,[1]	τυπεῖς,	τυπεῖ,
D.		τυπεῖτον,	τυπεῖτον,
P.	τυποῦμεν,	τυπεῖτε,	τυποῦσι.

IMPERATIVE MOOD.[1]

Present, *strike.*

S.	τύπτε,	τυπτέτω,[2]
D.	τύπτετον,	τυπτέτων,
P.	τύπτετε,	τυπτέτωσαν.

First Aorist, *strike.*

S.	τύψον,	τυψάτω,
D.	τύψατον,	τυψάτων,
P.	τύψατε,	τυψάτωσαν.

Perfect, *have struck.*

S.	τέτυφε,	τετυφέτω,
D.	τετύφετον,	τετυφέτων,
P.	τετύφετε,	τετυφέτωσαν.

---

[1] It may appear strange that the Imperative should refer to a *past*, and not to a *future* time. To solve a part of the difficulty, some have called the First and Second Aorist the First and Second *Futures*. By the Present the Future also is signified. And the Perfect enjoins a thing to be done prior to a specified time; as, I order you *to have done* this before I return.

[2] The third persons of the Imperative have an ω in every tense of every voice.

Second Aorist, *strike.*[1]

S.	τύπε,	τυπέτω,
D.	τύπετον,	τυπέτων,
P.	τύπετε,	τυπέτωσαν.

OPTATIVE MOOD.

Present, *I may be striking.*

S.	τύπτοιμι,	τύπτοις,	τύπτοι,
D.		τύπτοιτον,	τυπτοίτην,
P.	τύπτοιμεν,	τύπτοιτε,	τύπτοιεν.

First Future, *I may hereafter strike.*

S.	τύψοιμι,	τύψοις,	τύψοι,
D.		τύψοιτον,	τυψοίτην,
P.	τύψοιμεν,	τύψοιτε,	τύψοιεν.

First Aorist, *I may have struck.*

S.	τύψαιμι,	τύψαις,	τύψαι,
D.		τύψαιτον,	τυψαίτην,
P.	τύψαιμεν,	τύψαιτε,	τύψαιεν.[2]

---

[1] This tense appears to be the root of the verb; thus, τύπε of τυπέω or τύπτω, λάβε of λαμβάνω, θὲς of τίθημι, &c. The first use of language is to express a want, hence the Imperative was naturally the first object of speech.

[2] The Æolic form of this Tense is frequently used, particularly by the Attics, in the second and third Persons Singular, and the third Plural.

S.	τύψεια,	τύψειας,	τύψειε,
D.		τυψείατον,	τυψειάτην,
P.	τυψείαμεν,	τυψείατε,	τύψειαν.

Perfect, *I may have been striking.*

S.	τετύφοιμι,	τετύφοις,	τετύφοι,
D.		τετύφοιτον,	τετυφοῖτην,
P.	τετύφοιμεν,	τετύφοιτε,	τετύφοιεν.

Second Aorist, *I may have struck.*

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

Second Future, *I may hereafter strike.*

S.	τυποῖμι,	τυποῖς,	τυποῖ,
D.		τυποῖτον,	τυποῖτην,
P.	τυποῖμεν,	τυποῖτε,	τυποῖεν.[1]

SUBJUNCTIVE MOOD.

Present, *I should strike.*

S.	τύπτω,	τύπτῃς,	τύπτῃ,
D.		τύπτητον,	τύπτητον,
P.	τύπτωμεν,	τύπτητε,	τύπτωσι.

---

[1] In the English expression of the Tenses, much precision is not to be expected. Their use and signification depend on the conjunctions and particles, to which they are joined. The optative, for instance, is seldom used in the Potential sense without ἄν.

First Aorist, *I should have struck.*

S.	τύψω,	τύψῃς,	τύψῃ,
D.		τύψητον,	τύψητον,
P.	τύψωμεν,	τύψητε,	τύψωσι.

Perfect, *I should have been striking.*

S.	τετύφω,	τετύφῃς,	τετύφῃ,
D.		τετύφητον,	τετύφητον,
P.	τετύφωμεν,	τετύφητε,	τετύφωσι.

Second Aorist, *I should have struck.*

S.	τύπω,	τύπῃς,	τύπῃ,
D.		τύπητον,	τύπητον,
P.	τύπωμεν,	τύπητε,	τύπωσι.

INFINITIVE MOOD.

Present, τύπτειν, *to strike.*
First Future, τύψειν, *to be going to strike.*
First Aorist, τύψαι, *to have struck.*
Perfect, τετυφέναι, *to have been striking.*
Second Aorist, τυπεῖν, *to have struck.*
Second Future, τυπεῖν, *to be going to strike.*

PARTICIPLES.

Present, *striking.*

N.	τύπτων,	τύπτουσα,	τύπτον,
G.	τύπτοντος,	τυπτούσης,	τύπτοντος, &c.

First Future, *going to strike.*

N.	τύψων,	τύψουσα,	τύψον,
G.	τύψοντος,	τυψούσης,	τύψοντος.

First Aorist, *having struck.*

N.	τύψας,	τύψασα,	τύψαν,
G.	τύψαντος,	τυψάσης,	τύψαντος.

Perfect, *who has been striking.*

N.	τετυφὼς,	τετυφυῖα,	τετυφὸς,
G.	τετυφότος,	τετυφυίας,	τετυφότος.

Second Aorist, *having struck.*

N.	τυπὼν,	τυποῦσα,	τυπὸν,
G.	τυπόντος,	τυπούσης,	τυπόντος.

Second Future, *going to strike.*

N.	τυπῶν,	τυποῦσα,	τυποῦν,
G.	τυποῦντος,	τυπούσης,	τυποῦντος.

AUGMENT.[1]

Of the Nine Tenses,

Three receive an *Augment* continued through all the Moods: the Perfect, Pluperfect, and Paulo-post Future.

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[1] The Augment serves to prevent ambiguity; else the Imperfect τύπτε would be confounded with the Imperative, and the First Aorist τύψας with the Participle.

It is probable that no Augment existed in the origin of

Three receive an *Augment* in the Indicative only: the Imperfect and the two Aorists.[1]

Three receive no *Augment*; the Present and the two Futures.

There are two Augments; the *Syllabic*, when the Verb begins with a Consonant; the *Temporal*, when the verb begins with a Vowel.[2]

The Syllabic Augment is ε prefixed to the Imperfect and the Aorists, as ἔτυπτον, ἔτυψα, ἔτυπον.[3] When it is continued, it re-

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the language. In the ancient Ionic dialect none is found. *E* was first prefixed to all augmented Tenses for the Temporal as well as for the Syllabic Augment: thus, ἔαγον, ἐέλπιζον, ἐόπαζον. *Εα* was contracted into η, εε into η and sometimes ει, and εο into ω. Hence ἔαγον became ἦγον, ἐέλπιζον ἤλπιζον, and ἐόπαζον ὤπαζον: hence ἔεχον became εἶχον. The Attics sometimes preserve ε, forming ἔαγον from ἄγω, *to break*, probably on account of the insertion of the Digamma.

[1] *Ἔπω* continues the Augment of the Aorists εἶπα and εἶπον. The latter is more usual.

[2] The *Syllabic* is so called because it adds a *syllable* to the word; the *Temporal*, because it increases the *time* or quantity of the syllable.

[3] It has been conjectured that the Syllabic Augment is formed from the Imperfect ἦν. Perhaps the Ionic form ἔα is a more probable origin. In the Sanscrit language the same Syllabic Augment, *e*, is prefixed in the formation of the Past Tense. In the Celtic, some tenses are also formed by prefixes.

peats the initial consonant of the Verb, as *τέτυφα*.[1]

If the Verb begins with a Vowel, the Temporal Augment is continued.

If the initial Consonant is an Aspirate, it must be changed into the corresponding Soft, as *θύω, τέθυκα*.[2]

The *Temporal* Augment changes

α into *η*, as *ἄγω, ἦγον*.
ε into *η*, as *ἐλπίζω, ἤλπιζον*.
ῐ into *ῑ* as *ἱκάνω, ἵκανον*.
ο into *ω*, as *ὀπάζω, ὤπαζον*,
ῠ into *ῡ*, as *ὑϐρίζω, ὕϐριζον*.
αι into *η*, as *αἴρω, ἦρον*.

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[1] The repetition of the initial consonant in the *continued* Augment is called *Reduplication*. It sometimes takes place in Latin; *do, dedi; pungo, pupugi; tango, tetigi*, &c.

When the Verb begins with a double letter, with *σ* joined to a mute, or with *γν*, no reduplication takes place, but the Syllabic Augment is continued. So in a Verb beginning with *ρ*, when *ρ* is doubled in the augment; except in poetry, where *ρ* is sometimes single. So also *βλάπτω, γρηγορέω, διαγλύφω, θλάω, καθαρίζω, κτείνω, προςπατταλεύω, πτερόω, πτίσσω, πτοέω, πτύσσω*. *Κτάομαι* makes *ἔκτημαι* and *κέκτημαι*.

[2] An Aspirate Consonant beginning two successive syllables, as *θέθυκα*, would produce a harshness, which the Greeks generally avoid.

αυ into ηυ, as αὐξάνω, ηὔξανον.
ευ into ηυ, as εὔχομαι, ηὐχόμην.[1]
οι into ῳ, as οἰκίζω, ᾤκιζον.[2]

ε is in some Verbs changed into ει, as ἔχω, εἶχον.[3]

εο is changed into εω, as ἑορτάζω, ἑώρταζον.

Verbs compounded with Prepositions, take the Augment between the Preposition and the Verb, as προςβάλλω, προςέβαλλον.[4]

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[1] In the Old Attic dialect, αυ and ευ have no augment.

[2] In some Latin Verbs a *Temporal* Augment takes place, as *ăgo, ēgi; ĕmo, ēmi; fŏdio, fōdi*, &c.

[3] The following change ε into ει:

ἐάω,
ἕζω,
ἔθω,
ἐθίζω,
ἕλω,
ἑλίσσω,
ἕλκω,
ἑλκέω,
ἑλκύω,
ἕπω,
ἕπομαι,
ἐργάζομαι,
ἐρέω,
ἕρπω,
ἑρπύζω,
ἐρύω,
ἑστήκω,
ἑστιάω;
ἔχω,
ἕω.

[4] Some Compound Verbs, which retain the same meaning as those from which they are compounded, are considered as Simples, and take the Augment in the beginning.

Some take an Augment both before and after the Preposition, as ἀνέχομαι, ἠνειχόμην; ἀνορθόω, ἠνώρθοον; ἐνοχλέω, ἠνώχλεον; παροινέω, ἐπαρῴνεον, &c.

Some take it either before or after, as καθεύδω, ἐκάθευδον or καθηῦδον; προθυμοῦμαι, ἐπροθυμούμην or προυθυμούμην, &c.

Many have no Augment; those beginning with vowels or diphthongs not mentioned in the rule; many beginning in οι, particularly those compounded with οἴαξ, οἶος, οἶκος, οἶνος, and οἰωνος; also ἄω, ἀΐω, ἀηδίζομαι, ἀηθέσσω, ἐρ-

Verbs compounded with εὖ and δὺς, if they are susceptible of the temporal Augment, take it in the same manner, as εὐορκέω, εὐώρκεον.

A Preposition in composition before a Vowel, loses the final Vowel, as ἀπέχω from ἀπὸ and ἔχω.

If, after this elision, the Preposition comes before an Aspirate, it changes its Soft into an Aspirate, as ἀφαιρέω from ἀπὸ and αἱρέω.

Ἐκ in composition becomes ἐξ before a Vowel, as ἐκφέρω, ἐξέφερον.

Ἐν and σὺν, which change the ν before a Consonant, resume it before a Vowel, as ἐμμένω, ἐνέμενον.

Σὺν sometimes drops the ν, as συζητέω.

P is doubled after a Vowel, as διαῤῥέω.

μηνεύω, εὑρίσκω. But ὠθέω, ὠνέομαι, οὐρέω take the syllabic augment.

Ει in some instances is changed into η, as εἰκάζον.

These have no Syllabic Augment in the dialogue of Tragedy; καθέζομαι, κάθημαι, σκεύδω.

FORMATION OF THE TENSES.

- Present.
  - Present P.—Present M.
  - Imperfect
    - Imperfect P.
    - Imperfect M.
  - 1 Future
    - Perfect
      - Pluperfect.
      - Perf. P.
        - Plup. P.
        - Paul. p. Fut.
        - 1 Aor. P.—1 Fut. P.
    - 1 Aor.——1 Aor. M.
    - 1 Fut. M.
  - 2 Aorist
    - 2 Aor. P.—2 Fut. P.
    - 2 Aor. M.
    - 2 Fut.—2 Fut. M.
    - Perf. M.—Plup. M.

The Imperfect

is formed from the present, by prefixing the Augment, and changing *ω* into *ον*, as *τύπτω*, *ἔτυπτον*.

The First Future

is formed from the Present, by changing the last syllable[1] in the

First Conjugation into *ψω*, as *τύπτω*, *τύψω*;

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[1] The *First Future* is really formed by the insertion of *σ* before *ω*, as *λείβω*, *λείβσω* or *λείψω*; *λείπω*, *λείπσω* or *λείψω*; *λέγω*, *λέγσω* or *λέξω*; *τίω*, *τίσω*. To soften the pronunciation, a consonant is frequently dropt; as *ᾄδω*, *ᾄσω*; *φράζω*, *φράσω*, &c. For the same reason the *σ* is omitted after a Liquid; but it was formerly retained, and *νέμω* made *νέμσω*. We still find *κέλσαι* from *κέλω*, *τέλσον* from *τέλω*, *ὄρσω* from *ὄρω*, particularly in the Doric dialect.

in the Second into ξω, as λέγω, λέξω;
in the Third into σω, as τίω, τίσω;[1]
in the Fourth, by circumflexing the last syllable and shortening the penultima, as ψάλλω, ψαλῶ.

Verbs in αω, εω, and οω, change α and ε into η, and ο into ω; as τιμάω, τιμήσω; φιλέω, φιλήσω; δηλόω, δηλώσω.[2]

This analogy extends, in some measure, to the Latin. The Perfect of the Third Conjugation is formed from the Present, by changing *o* into *si*, as *scribo*, *scribsi*; *dico*, *dicsi* or *dixi*; *figo*, *figsi* or *fixi*; *demo*, *demsi*; *carpo*, *carpsi*, &c. To avoid harshness a letter is frequently left out, as *parco*, *parsi*; *ludo*, *lusi*, &c. The *s* too is frequently omitted; and sometimes, in that case, it is resumed in the Supine, as *scando*, *scandi*, *scansum*; *verto*, *verti*, *versum*, &c.

[1] Some Verbs are of the Second and Third Conjugation, making ξω and σω; ἁρπάζω, βάζω, βρίζω, ἐγγυαλίζω, παίζω, γελάω, &c. The former is the Doric form.

Some Verbs take γ before ξ; κλάζω, κλάγξω, from κλάγγω; πλάζω, πλάγξω.

[2] The following are excepted:

1. Verbs in αω, preceded by ε or ι; Verbs in λαω and ραω pure; with διψάω, δράω, κλάω, μάω, νάω, πετάω, σπάω, φλάω.

2. These in εω; ἀκέω, ἀμφιέω, ἀρκέω, ἔω, ζέω, κέω, ναιέω, νεικέω, ξέω, ἐλέω, στορέω, τελέω, τρέω; and Verbs which form others in νυω, νυμι, and σκω.

Some make εσω and ησω; αἰδέομαι, αἰνέω, ἀκέομαι, ἀλέω, ἀλφέω, ἀχθέομαι, βδέω, κηδέω, κοπέω, κορέω, κοτέω, μαχέομαι, ὀζέω, ποθέω, πονέω, στερέω, φορέω, φρονέω, Four Verbs change the Soft of the first syllable into an Aspirate breathing:

ἔχω, ἕξω ; | τρέφω, θρέψω ;
τρέχω, θρέξω ; | τύφω, θύψω.[1]

The First Aorist

is formed from the First Future, by prefixing the Augment, and changing ω into α, as τύψω, ἔτυψα.

A doubtful vowel in the penultima of the First Aorist of the Fourth Conjugation is made

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χωρέω. Δέω makes δήσω, δέδεκα. Καλέω makes καλέσω, κεκάληκα, by Syncope κέκληκα.

The following make the First Future in εύσω; θέω, πλέω, πνέω, νέω, ῥέω, χέω. Καίω and κλαίω make αύσω.

3. Verbs Primitive in σω; ἀρόω, βόω, ἐνόω, δμόω, ὀνόω; and Verbs which form others in νυω and σκω.

[1] The Present of these Verbs should begin with an Aspirate: thus, ἕχω, θρέφω, θρέχω, θύφω; but as the Greeks seldom suffer two aspirated syllables to come together, the first is changed into a soft. The reason ceases to operate in the Future, which ends in ξω, and therefore resumes the Aspirate in the first syllable. This is proved by the Perfect, which in the Active is τετρέφα, and not τέθρεφα, but in the Passive τέθραμμαι. For the same reason θρὶξ makes τριχὸς in the G.—But no change is produced by the Passive termination θην, except in ἐτέθην, ἐτύθην; nor by θε, θεν; nor if a consonant intervenes, as θάσθε, θαφθείς.

long, α is changed into η, and ε into ει, as κρῖνῶ, ἔκκρῖνα; ψαλῶ, ἔψηλα; μενῶ, ἔμεινα.[1]

Εἶπα and ἤνεγκα are formed from the Present; ἧκα, ἔθηκα, ἔδωκα, from the Perfect.

The following drop the σ of the Future:

ἀκέω,	ἤκεια,	κέω,	ἔκεια,
ἀλεύω,	ἤλευα,	σεύω,	ἔσευα,
καίω,	ἔκηα,	χέω,	ἔχεα.

The Perfect

is formed from the First Future, by prefixing the Continued Augment, and changing, in the 1st Conjugation, ψω, into φα, as τύψω, τέτυφα;
in the 2d, ξω into χα, as λέξω, λέλεχα;
in the 3d, σω into κα, as τίσω, τέτικα;
in the 4th, ῶ into κα, as ψαλῶ, ἔψαλκα.[2]

Dissyllables in λω, νω, ρω, change the ε of the First Future into α, as στελῶ, ἔσταλκα.

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[1] If the penult. of the Pres. has αι, that of the 1st Aor. in the common Dialect has α, in the Attic, η; as σημαίνω, σημανῶ, ἐσήμανα, Attic ἐσήμηνα.

[2] Verbs in μω, are formed from μεω, as νέμω, νενέμηκα, from νεμέω, νεμήσω.

Dissyllables in ειω, ινω, and υνω, drop the ν, as κτενῶ, ἔκτακα.

The Pluperfect

is formed from the Perfect, by prefixing ε to the Continued Augment if there is a reduplication, and changing α into ειν, as τέτυφα, ἐτετύφειν.[1]

The Second Aorist

is formed from the Present, by prefixing the Augment, changing ω into ον, and shortening the penultima,[2] as τύπτω, ἔτυπον.

The Penultima is shortened:

1. In Vowels, by the change of

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[1] The Pluperf. often drops the initial ε in all the voices, especially in the later Attic writers.

[2] In Dissyllables which take the Temporal Augment, the penultima necessarily remains long, as ἄγω, ἦγον. So also where the penultima is long by position, as θάλπω, ἔθαλπον; μάρπτω, ἔμαρπτον. But in many of these a transposition takes place to preserve the analogy: thus, πέρθω makes in poetry ἔπραθον; δέρκω, ἔδρακον, &c. A resolution and a reduplication produce the same effect: thus ἧδον is made ἕαδον; ἦγον, ἤγαγον, &c.

η
ω
αι
αυ
	into ᾰ, as	λήβω,
		τρώγω,
		φαίνω,
		παύω,
			ἔλαβον;[1]
			ἔτραγον;
			ἔφανον;
			ἔπαον;

ει	into ῐ, as	λείπω,	ἔλιπον;
ευ	into ῠ, as	φεύγω,	ἔφυγον.

In Dissyllables of the Fourth Conjugation, ε and ει are changed into α, as δέρω, ἔδαρον; σπείρω, ἔσπαρον.[2] In Polysyllables ει is changed into ε, as ἀγείρω, ἤγερον.

2. In Consonants, by the omission of τ, and of the last of two liquids, as τύπτω, ἔτυπον; ψάλλω, ἔψαλον.

Some Mutes are changed into others of the same order; thus,

π into β, as	βλάπτω,
	καλύπτω,
	κρύπτω,
		ἔβλαβον;
		ἐκάλυβον;
		ἔκρυβον.[3]

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[1] *Πλήσσω*, to strike the *body*, makes ἔπληγον; to strike the *mind*, ἔπλαγον.

[2] This takes place in some words beginning with a Mute and a Liquid, as πλέκω, ἔπλακον; κλέπτω, ἔκλαπον; so στρέφω, ἔστραφον; but βλέπω and φλέγω are regular. Τέμνω makes ἔταμον and ἔτεμον.

[3] Formed from βλάβω, καλύβω, κρύβω.

π into φ, as	ἅπτω,	ἧφον;*
	βάπτω,	ἔβαφον;*
	θάπτω,	ἔταφον;
	ῥάπτω,	ἔῤῥαφον;
	σκάπτω,	ἔσκαφον;*
	ῥίπτω,	ἔῤῥιφον;
	δρύπτω,	ἔδρυφον.*
χ into γ, as	σμύχω,	ἔσμυγον;
	ψύχω,	ἔψυγον.

Dissyllables in ζω and σσω of the Second Conjugation form the Second Aorist in γον; of the Third, in δον; as πράσσω, πράξω, ἔπραγον; φράζω, φράσω, ἔφραδον.

Verbs in αω and εω change αω and εω into ον, as μυκάω, ἔμυκον; εὑρέω, εὗρον.

The following have no Second Aorist: Polysyllables in ζω and σσω; Verbs in αω and εω after a Vowel; Verbs in οω; Polysyllables in αινω, υνω, αυω, ευω, ουω,[1] υω, υιω, and many others.

The Second Future

is formed from the Second Aorist, by dropping

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* These are seldom found.

[1] Ἤκοον, from ἀκούω, is poetical.

the Augment, and changing ον into ω circumflexed, as ἔτυπον, τυπῶ.[1]

PASSIVE VOICE.

The Moods and Tenses.

	Indic.	Imper.	Opt.	Subj.	Infin.	Part.
Present	τύπτομαι	τύπτ-ου	-οίμην	-ωμαι	-εσθαι	-όμενος
Imperf.	ἐτυπτόμην					
Perfect	τέτυμμαι	τέτυψο	-μμένος -εἴην	-μμένος ὦ	-φθαι	-μμένος
Pluperf.	ἐτετύμμην					
P.p.Fut.	τετύψ-ομαι		-οίμην		-εσθαι	-όμενος
1st Aor.	ἐτύφθην	τύφθ-ητι	-είην	-ῶ	-ῆναι	-είς
1st Fut.	τυφθήσ-ομαι		-οίμην		-εσθαι	-όμενος
2d Aor.	ἐτύπην	τύπ-ηθι	-είην	-ῶ	-ῆναι	-είς
2d Fut.	τυπήσ-ομαι		-οίμην		-εσθαι	-όμενος

Numbers and Persons.

INDICATIVE MOOD.

Present, *I am struck*.

S.	τύπτομαι,	τύπτῃ,[2]	τύπτεται,
D.	τυπτόμεθον,	τύπτεσθον,	τύπτεσθον,
P.	τυπτόμεθα,	τύπτεσθε,	τύπτονται.

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[1] It is originally the same as the 1st Fut. Τύπτω made τυπέσω, or τύπσω, i. e. τύψω. The former in the Ionic dialect becomes τυπέω, and in the Attic τυπῶ. Thus from λέγω, λεγέσω for λέγσω, i. e. λέξω, became λεγέω and λεγῶ. The Fourth Conj. has only one form: from ψαλέσω, ψαλέω was made ψαλῶ. Hence in reality a 2d Fut. does not exist.

[2] The formation of this person was originally in εσαι;

Imperfect, *I was in the situation, or custom of being struck.*

S.	ἐτυπτόμην,	ἐτύπτου,	ἐτύπτετο,
D.	ἐτυπτόμεθον,	ἐτύπτεσθον,	ἐτυπτέσθην,
P.	ἐτυπτόμεθα,	ἐτύπτεσθε,	ἐτύπτοντο.

Perfect, *I have been struck.*

S.	τέτυμμαι,	τέτυψαι,	τέτυπται,
D.	τετύμμεθον,	τέτυφθον,	τέτυφθον,
P.	τετύμμεθα,	τέτυφθε,	τετυμμένοι εἰσί.[1]

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thus τύπτομαι, εσαι, εται. The Ionians, who delight in a concourse of vowels, dropped the σ, and made it τύπτεαι, The Attics, who love contractions, shortened it into τύπτει, which the common language of Greece changed into τύπτῃ. The Attic contraction had the advantage of distinguishing the Indicative from the Subjunctive Mood; it was universally adopted in βούλει, οἴει, ὄψει.

The same observation applies to other tenses; thus in the Imperfect, ἐτύπτεσο became ἐτύπτεο, and was afterwards contracted into ἐτύπτου. So τύπτοισο became τύπτοιο; ἐτύψασο, ἐτύψαο and ἐτύψω.

Some verbs retain the original form; thus φάγομαι makes φάγεσαι. Thus also is formed the Passive of Verbs in μι, as ἵστα-μαι, ἵστα-σαι; τίθε-μαι, τίθε-σαι, &c.

[1] The third person plural is formed from the third person singular by inserting ν before ται, as κέκριται, κέκρινται, probably from the old form κεκρίνκανται. But when a consonant comes before ται, the insertion of ν would produce an inharmonious sound. Hence a periphrasis is formed by the addition of the verb εἰμί to the Perfect Participle: thus, τετυμμένοι εἰσὶ for τέτυπνται.

The Ionic dialect forms the 3d pers. plur. in the Ind. and Opt. by changing ν into α, the soft into the aspirate mute,

Pluperfect, *I had been struck.*

S.	ἐτετύμμην,	ἐτέτυψο,	ἐτέτυπτο,
D.	ἐτετύμμεθον,	ἐτέτυφθον,	ἐτετύφθην,
P.	ἐτετύμμεθα,	ἐτέτυφθε,	τετυμμένοι ἦσαν.

Paulo-post Future, *I am on the point of being struck.*

S.	τετύψομαι,	τετύψῃ,	τετύψεται,
D.	τετυψόμεθον,	τετύψεσθον,	τετύψεσθον,
P.	τετυψόμεθα,	τετύψεσθε,	τετύψονται.

First Aorist, *I was struck.*

S.	ἐτύφθην,	ἐτύφθης,	ἐτύφθη,
D.		ἐτύφθητον,	ἐτυφθήτην,
P.	ἐτύφθημεν,	ἐτύφθητε,	ἐτύφθησαν.

First Future, *I shall be struck.*

S.	τυφθήσομαι,	τυφθήσῃ,	τυφθήσεται,
D.	τυφθησόμεθον,	τυφθήσεσθον,	τυφθήσεσθον,
P.	τυφθησόμεθα,	τυφθήσεσθε,	τυφθήσονται.

Second Aorist, *I was struck.*

S.	ἐτύπην,	ἐτύπης,	ἐτύπη,
D.		ἐτύπητον,	ἐτυπήτην,
P.	ἐτύπημεν,	ἐτύπητε,	ἐτύπησαν.

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and η into ε; as τετύφαται, λελέχαται, εἰρέαται, ἐστάλατο, ἀφιγμέατο, ἀγοίατο, &c. So by the change of σ into δ, πεφράδαται.

Second Future, *I shall be struck.*

S.	τυπήσομαι,	τυπήσῃ,	τυπήσεται,
D.	τυπησόμεθον,	τυπήσεσθον,	τυπήσεσθον,
P.	τυπησόμεθα,	τυπήσεσθε,	τυπήσονται.

IMPERATIVE MOOD.

Present, *be struck.*

S.	τύπτου,	τυπτέσθω,
D.	τύπτεσθον,	τυπτέσθων,
P.	τύπτεσθε,	τυπτέσθωσαν.

Perfect, *have been struck.*

S.	τέτυψο,	τετύφθω,
D.	τέτυφθον,	τετύφθων,
P.	τέτυφθε,	τετύφθωσαν.

First Aorist, *be struck.*

S.	τύφθητι,[1]	τυφθήτω,
D.	τύφθητον,	τυφθήτων,
P.	τύφθητε,	τυφθήτωσαν.

Second Aorist, *be struck.*

S.	τύπηθι,	τυπήτω,
D.	τύπητον,	τυπήτων,
P.	τύπητε,	τυπήτωσαν.

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[1] For τύφθηθι, two successive syllables of which would begin with an aspirate.

OPTATIVE MOOD.

Present, *I may be struck.*

S.	τυπτοίμην,	τύπτοιο,	τύπτοιτο,
D.	τυπτοίμεθον,	τύπτοισθον,	τυπτοίσθην,
P.	τυπτοίμεθα,	τύπτοισθε,	τύπτοιντο.

Perfect, *I may have been struck.*

S.	τετυμμένος,	εἴην,	εἴης,	εἴη,
D.	τετυμμένω,		εἴητον,	εἰήτην,
P.	τετυμμένοι,	εἴημεν,	εἴητε,	εἴησαν.[1]

Paulo-post Future, *I may be on the point of being struck.*

S.	τετυψοίμην,	τετύψοιο,	τετύψοιτο,
D.	τετυψοίμεθον,	τετύψοισθον,	τετυψοίσθην,
P.	τετυψοίμεθα,	τετύψοισθε,	τετύψοιντο.

First Aorist, *I may have been struck.*

S.	τυφθείην,	τυφθείης,	τυφθείη,
D.		τυφθείητον,	τυφθειήτην,
P.	τυφθείημεν,	τυφθείητε,	τυφθείησαν.[1]

First Future, *I may be struck hereafter.*

S.	τυφθησοίμην,	τυφθήσοιο,	τυφθήσοιτο,
D.	τυφθησοίμεθον,	τυφθήσοισθον,	τυφθησοίσθην,
P.	τυφθησοίμεθα,	τυφθήσοισθε,	τυφθήσοιντο.

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[1] The more common form is the Attic contraction, εἶτον, εἴτην; εἶμεν, εἶτε, εἶεν.

Second Aorist, *I may have been struck.*

S.	τυπείην,	τυπείης,	τυπείη,
D.		τυπείητον,	τυπειήτην,
P.	τυπείημεν,	τυπείητε,	τυπείησαν.

Second Future, *I may be struck hereafter.*

S.	τυπησοίμην,	τυπήσοιο,	τυπήσοιτο,
D.	τυπησοίμεθον,	τυπήσοισθον,	τυπησοίσθην,
P.	τυπησοίμεθα,	τυπήσοισθε,	τυπήσοιντο.

SUBJUNCTIVE MOOD.

Present, *I should be struck.*

S.	τύπτωμαι,	τύπτῃ,	τύπτηται,
D.	τυπτώμεθον,	τύπτησθον,	τύπτησθον,
P.	τυπτώμεθα,	τύπτησθε,	τύπτωνται.

Perfect, *I might have been struck.*

S.	τετυμμένος,	ὦ,	ᾖς,	ᾖ,
D.	τετυμμένω,		ἦτον,	ἦτον,
P.	τετυμμένοι,	ὦμεν,	ἦτε,	ὦσι.

First Aorist, *I should have been struck.*

S.	τυφθῶ,	τυφθῇς,	τυφθῇ,
D.		τυφθῆτον,	τυφθῆτον,
P.	τυφθῶμεν,	τυφθῆτε,	τυφθῶσι.[1]

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[1] The First Future is sometimes found thus:

Sing.	τυφθήσωμαι,	τυφθήσῃ,	τυφθήσηται,
Dual.	τυφθησώμεθον,	τυφθήσησθον,	τυφθήσησθον,
Plur.	τυφθησώμεθα,	τυφθήσησθε,	τυφθήσωνται.

Second Aorist, *I should have been struck.*

S.	τυπῶ,	τυπῇς,	τυπῇ,
D.		τυπῆτον,	τυπῆτον,
P.	τυπῶμεν,	τυπῆτε,	τυπῶσι.

INFINITIVE MOOD.

Present, τύπτεσθαι, *to be struck.*

Perfect, τέτυφθαι, *to have been struck.*

P. p. Fut. τετύψεσθαι, *to be on the point of being struck.*

First Aorist, τυφθῆναι, *to have been struck.*

First Future, τυφθήσεσθαι, *to be going to be struck.*

Second Aorist, τυπῆναι, *to have been struck.*

Second Future, τυπήσεσθαι, *to be going to be struck.*

PARTICIPLES.

Present, *being struck.*

N.	τυπτόμενος,	τυπτομένη,	τυπτόμενον,
G.	τυπτομένου,	τυπτομένης,	τυπτομένου, &c.

Perfect, *having been struck.*

N.	τετυμμένος,	τετυμμένη,	τετυμμένον,
G.	τετυμμένου,	τετυμμένης,	τετυμμένου.

Paulo-post Future, *being on the point of being struck.*

N.	τετυψόμενος,	τετυψομένη,	τετυψόμενον,
G.	τετυψομένου,	τετυψομένης,	τετυψομένου.

First Aorist, *having been struck.*

N. τυφθεὶς, τυφθεῖσα, τυφθὲν,
G. τυφθέντος, τυφθείσης, τυφθέντος.

First Future, *going to be struck.*

N. τυφθησόμενος, τυφθησομένη, τυφθησόμενον,
G. τυφθησομένου, τυφθησομένης, τυφθησομένου.

Second Aorist, *having been struck.*

N. τυπεὶς, τυπεῖσα, τυπὲν,
G. τυπέντος, τυπείσης, τυπέντος.

Second Future, *going to be struck.*

N. τυπησόμενος, τυπησομένη, τυπησόμενον,
G. τυπησομένου, τυπησομένης, τυπησομένου.

FORMATION OF THE TENSES.

The Present

is formed from the Present Active, by changing ω into ομαι, as τύπτ-ω, τύπτ-ομαι.

The Imperfect

is formed from the Imperfect Active, by changing ν into μην, as ἔτυπτο-ν, ἐτυπτό-μην.

The Perfect

is formed from the Perfect Active, by changing, in the

1st Conj. φα into μμαι, as τέτυ-φα, τέτυ-μμαι;[1] in the 2d, χα into γμαι, as λέλε-χα, λέλε-γμαι; in the 3d, κα into σμαι, as πέφρα-κα, πέφρα-σμαι; in the 4th, κα into μαι, as ἔψαλ-κα, ἔψαλ-μαι.

Verbs of the Third Conjugation in ω pure, if the penultima of the Perfect is long, change κα into μαι, as πεφίλη-κα, πεφίλη-μαι.[2]

Some Verbs shorten the long syllable of the Perfect Active, as δέδωκα, δέδομαι.[3]

Dissyllables whose first syllable has τρε, change ε into α, as τρέπω, τέτρεφα, τέτραμμαι;

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[1] Perfects in φα impure change it into μαι, as τέτερ-φα, τέτερ-μαι.

[2] Except the following which retain σ, ἀκούω, θραύω, κελεύω, κλείω, κρούω, παίω, πταίω, σείω.

Some whose penultima is short, change κα into μαι; ἀρόω, ἐλάω, δέω, θύω, λύω, πτάω.

The Perfect of most Verbs in αιω, αινω, αυω, ειω, ευω, οω, ουω, υω, originally ended in μαι, which was afterwards changed into σμαι. Hence we find κέλευμαι and κέλευσμαι, γνώτος and γνωστὸς, &c.

[3] On the same principle ευ is changed into υ; thus, κέχευκα, κέχυσμαι, and κέχυμαι; πέφευχα, πέφυγμαι; σέσευκα, σέσυμαι; τέτευχα, τέτυγμαι.

but they resume it in the First Aorist, as ἐτρέφθην.[1]

The Pluperfect

is formed from the Perfect, by changing μαι

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[1] Synopsis of the formation of the *Perf. Pass.* in all its Persons.

I.	S.	τέτυμμαι,	τέτυψαι,	τέτυπται,
		(for τέτυφμαι,	τέτυφσαι,	τέτυφται,)
	D.	τετύμμεθον,	τέτυφθον,	τέτυφθον,
	P.	τετύμμεθα,	τέτυφθε,	τετυμμένοι εἰσί.
II.	S.	λέλεγμαι,	λέλεξαι,	λέλεκται,
		(for λέλεχμαι,	λέλεχσαι,	λέλεχται,)
	D.	λελέγμεθον,	λέλεχθον,	λέλεχθον,
	P.	λελέγμεθα,	λέλεχθε,	λελεγμένοι εἰσί.
III.	S.	πέπεισμαι,	πέπεισαι,	πέπεισται,
			(for πέπεισσαι,)	
	D.	πεπείσμεθον,	πέπεισθον,	πέπεισθον,
	P.	πεπείσμεθα,	πέπεισθε,	πεπεισμένοι εἰσί.
IV.	S.	πέφαμμαι,	πέφανσαι,	πέφανται,
		(for πέφανμαι,)		
	D.	πεφάμμεθον,	πέφανθον,	πέφανθον,
	P.	πεφάμμεθα,	πέφανθε,	πεφαμμένοι εἰσί.

The 2d Person Imperative is formed by changing αι of the 2d Person Indic. into ο, as τέτυψ-αι, τέτυψ-ο; the 3d Person is formed by changing ε of the 2d Pers. Pl. Indic. into ω, as τέτυφθ-ε, τετύφθ-ω.

When the Perfect Indicative ends in μαι pure, the periphrasis of the Participle with εἰμὶ does not take place in the Optative and Subjunctive; but μαι in the Optative is changed into μην, αμαι, into αίμην; and the Subjunctive, μαι with the preceding vowel into ωμαι; as Indic. τετίμημαι, Opt. τετιμήμην, Subj. τετιμῶμαι.

into μην, and prefixing ε to the continued Augment, if there is a Reduplication, as τέτυμμαι, ἐτετύμμην.

The Paulo-post Future

is formed from the second Person Singular of the Perfect, by changing αι into ομαι, as τέτυψ-αι, τετύψ-ομαι.[1]

The First Aorist

is formed from the Third Person Singular of the Perfect, by dropping the Reduplication, changing ται into θην, and the preceding Soft into an Aspirate Mute, as τέτυπται, ἐτύφθην.

Three Verbs assume σ, ἔῤῥωται, ἐῤῥώσθην; μέμνηται, ἐμνήσθην; πέπληται, ἐπλήσθην. But σέσωσται drops it, making ἐσώθην.

In some Verbs the penultima is shortened; thus ἀφήρηται makes ἀφηρέθην; εὕρηται, εὑρέθην; ἐπῄνηται, ἐπηνέθην; τέθειται, ἐτέθην.[2]

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[1] By some this tense is formed from the First Future Middle, by prefixing the Continued Augment, as τύψομαι, τετύψομαι. Indeed the Middle is generally used in a Passive sense.

No Verbs of the Fourth Conjugation, or with the Temporal Augment, have this tense.

[2] In the Third Person Plural of the Aorists, a syncope

The First Future

is formed from the First Aorist, by dropping the Augment and changing *ν* into *σομαι*, as *ἐτύφθην*, *τυφθήσομαι*.

The Second Aorist

is formed from the Second Aorist Active, by changing *ον* into *ην*, as *ἔτυπον*, *ἐτύπην*.[1]

The Second Future

is formed from the Second Aorist, by dropping the Augment, and changing *ν* into *σομαι*, as *ἐτύπην*, *τυπήσομαι*.

MIDDLE VOICE.

The Moods and Tenses.

	Indic.	Imper.	Opt.	Subj.	Inf.	Part.
Present	τύπτ-ομαι	-ου	-οίμην	-ωμαι	-εσθαι	-όμενος
Imperf.	ἐτυπτ-όμην					
Perfect	τέτυπ-α	-ε	-οιμι	-ω	-έναι	-ὼς
Pluperf.	ἐτετ-ύπειν					
1st Aor.	ἐτυψ-άμην	τύψ-αι	-αίμην	-ωμαι	-ασθαι	-άμενος
1st Fut.	τύψ-ομαι		-οίμην		-εσθαι	-όμενος
2d Aor.	ἐτυπ-όμην	τυπ-οῦ	-οίμην	-ωμαι	-έσθαι	-όμενος
2d Fut.	τυπ-οῦμαι		-οίμην		-εῖσθαι	-ούμενος

---

often takes place; thus, *ἤγερθεν* for *ἠγέρθησαν*, *ἐκόσμηθεν* for *ἐκοσμήθησαν*.

[1] No Second Aorist Passive occurs in *δην*, *θην*, *την*; or from Verbs in *ω* pure, except *ἐκάην*, *ἐδάην*, *ἐῤῥύην*, *ἐφύην*.

Numbers and Persons.[1]

INDICATIVE MOOD.

First Aorist, *I struck myself.*

S.	ἐτυψάμην,	ἐτύψω,	ἐτύψατο,
D.	ἐτυψάμεθον,	ἐτύψασθον,	ἐτυψάσθην,
P.	ἐτυψάμεθα,	ἐτύψασθε,	ἐτύψαντο.

Second Future, *I shall strike myself.*

S.	τυποῦμαι,	τυπῇ,	τυπεῖται,
D.	τυπούμεθον,	τυπεῖσθον,	τυπεῖσθον,
P.	τυπούμεθα,	τυπεῖσθε,	τυποῦνται.

IMPERATIVE MOOD.

First Aorist, *strike thyself.*

S.		τύψαι,	τυψάσθω,
D.		τύψασθον,	τυψάσθων,
P.		τύψασθε,	τυψάσθωσαν.

The Tragic Poets preferred the forms of the 1st Aorist; the writers of the new Comedy were more attached to the smoother forms of the 2d Aorist.

[1] The Perfect and Pluperfect have an Active, the other tenses a Passive, termination.

The only tenses differing from the Active and Passive forms of verbs in ω are the 1st Aorist Indicative, Imperative, and Optative, and the 2d Future Indicative.

OPTATIVE MOOD.

First Aorist, *I may have struck myself.*

S.	τυψαίμην,	τύψαιο,	τυψαιτο,
D.	τυψαίμεθον,	τύψαισθον,	τυψαίσθην,
P.	τυψαίμεθα,	τύψαισθε,	τύψαιντο.

FORMATION OF THE TENSES.

The Present and Imperfect are the same as those of the Passive.

The Perfect

is formed from the 2d Aor. Active, by prefixing the Reduplication, and changing ον into α, as ἔτυπον, τέτυπα.[1]

In Dissyllables, if the Second Aorist has α in the penultima, from a Present in ε or ει, the Perfect Middle changes it into ο, as πλέκω, ἔπλακον, πέπλοκα ; σπείρω, ἔσπαρον, ἔσπορα. But from the Present in η or αι, into η, as λήθω, ἔλαθον, λέληθα ; φαίνω, ἔφανον, πέφηνα.[2]

If the Second Aorist has ε in the penultima,

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[1] Hence those Verbs which want the 2d Aor. Active, have no Perfect Middle.

[2] Θάλλω, ἔθαλον, makes τέθηλα ; and κλάζω, ἔκλαγον, makes κέκληγα.

the Perfect Middle changes it into *ο*, as *ἔλεγεν*, *λέλογα*.

If the Second Aorist has *ι* in the penultima, from a Present in *ει*, the Perfect Middle changes it into *οι*, as *εἴδω*, *ἴδον*, *οἶδα*.[1]

The Pluperfect

is formed from the Perfect, by prefixing *ε*, and changing *α* into *ειν*, as *τέτυπα*, *ἐτετύπειν*.[2]

The First Aorist

is formed from the First Aorist Active, by adding *μην*, as *ἔτυψα*, *ἐτυψά-μην*.

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[1] Some retain also the diphthong of the Present; thus, *κεύθω* makes *κέκευθα* and *κέκυθα*; *φεύγω*, *πέφευγα* and *πέφυγα*.

Εἴκω makes *ἔοικα*; *ἔλπω*, *ἔολπα*; *ἔργω*, *ἔοργα*.

Δείδω makes *δέδοικα*, to avoid the frequent repetition of *δ* in the regular *δέδοιδα*; so *πέπομφα* for *πέπομπα*; *λαγχάνω* makes *λέλογχα*.

The Perf. Act. and Mid. of the same Verb are seldom both in use. Indeed the Mid. may be considered as another form of the Act. as it has generally the same sense, and as it sometimes assumes the termination of both, as *κλέπτω*, *κέκλοφα* and *κέκλοπα*.

[2] When the Perfect Middle has the signification of the Present, the Pluperfect has that of the Imperfect.

The First Future

is formed from the First Future Active, by changing ω into ομαι, as τύψω, τύψομαι.[1]

The Second Aorist

is formed from the Second Aorist Active, by changing ν into μην, as ἔτυπο-ν, ἐτυπό-μην.

The Second Future

is formed from the Second Future Active, by changing ῶ into οῦμαι,[2] as τυπ-ῶ, τυπ-οῦμαι.[3]

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[1] In the 4th Conjugation it is circumflexed, as in the Active; thus ψαλ-ῶ, ψαλ-οῦμαι; i. e. ψαλέσομαι, Ion. ψαλέομαι, Att. ψαλοῦμαι. See p. 57.

Many Middle Futures have an Active signification, and are not used in the Active form, as βήσομαι, θαυμάσομαι, λήψομαι.

[2] The following are formed in ομαι; ἔδομαι, φάγομαι, πίομαι; likewise βέομαι and νέομαι.

[3] To the class of Middle Verbs may be referred those called by some grammarians Deponents. They have the Middle form, except in the Perfect, Pluperfect, and Paulo-post Future, of which the form is Passive. Their Perfect has sometimes both an Active and a Passive sense, as εἴργασμαι from ἐργάζομαι. Some of these Verbs have, besides a Middle, a Passive 1st Aorist and 1st Future, the signification of which is Passive. In the other tenses, a Middle sense may generally be traced.

CONTRACTED VERBS.

Verbs in *αω*, *εω*, and *οω*, are contracted in the Present and Imperfect Tenses.

Verbs in *αω* contract *αω*, *αο*, and *αου*, into *ω*, as *τιμάω*, *τιμῶ*, *to honour*; *τιμάομεν*, *τιμῶμεν*; *τιμάουσι*, *τιμῶσι*;—else into *α*, as *τίμαε*, *τίμα*;—*ι* is subscribed, as *τιμάοιμι*, *τιμῷμι*; *τιμάῃς*, *τιμᾷς*, &c.

Verbs in *εω* contract *εε* into *ει*, and *εο* into *ου*, as *φίλεε*, *φίλει*; *φιλέομεν*, *φιλοῦμεν*;—else they drop *ε*, as *φιλέω*, *φιλῶ*, *to love*; *φιλέεις*, *φιλεῖς*.[1]

Perhaps it would be more analogical to consider them as Defective Verbs whose Active is obsolete, and which want some of the Passive and Middle Tenses. The following is a synopsis of their form:

	Indic.	Imper.	Opt.	Subj.	Infin.	Part.
Present,	δέχομαι	δέχ-ου	οίμην	-ωμαι	-εσθαι	-όμενος
Imperf.	ἐδεχόμην					
Perfect,	δέδεγμαι	δέδε-ξο	-γμένος εἴην	-γμένος ὦ	-χθαι	-γμένος
Pluperf.	ἐδεδέγμην					
P.p.Fut.	δεδέξ-ομαι		-οίμην		-εσθαι	-όμενος
1Aor.M.	ἐδεξάμην	δέξ-αι	-αίμην	-ωμαι	-ασθαι	-άμενος
1Fut.M.	δέξ-ομαι		-οίμην		-εσθαι	-όμενος
1Aor.P.	ἐδέχθην	δέχθ-ητι	-είην	-ῶ	-ῆναι	-είς
1Fut.P.	δεχθήσ-ομαι		-οίμην		-εσθαι	-όμενος

A few of these Verbs have a 2d Aorist Middle, as *πυνθάνομαι*, *ἐπυθόμην*.

[1] Dissyllables in *εω* are contracted in the Imperative and Infinitive only. Thus we say *πλέω*, *πλέομεν*, and not *πλῶ*, *πλοῖμεν*.

Verbs in *οω* contract ο before a long vowel into ῶ, as *χρυσόω*, *χρυσῶ*, *to gild*;—before a short vowel or *ου* into οῦ, as *χρυσόετε*, *χρυσοῦτε*; *χρυσόουσι*, *χρυσοῦσι*;—otherwise into οῖ, as *χρυσόῃς*, *χρυσοῖς*. In the Inf. *όειν* is contracted into *οῦν*.

EXAMPLES.

Active Voice.

INDICATIVE MOOD.

Present Tense.

Sing.			Dual.		Plur.		
1 τιμ-άω, ῶ	άεις, ᾷς	άει, ᾷ	άε, ᾶ		άο, ῶ	άε, ᾶ	άου, ῶ
2 φιλ-έω, ῶ	έεις, εῖς	έει, εῖ	έε, εῖ, τον	τον	έο, οῦ, μεν	έε, εῖ, τε	έου, οῦ, σι
3 χρυσ-όω, ῶ	όεις, οῖς	όει, οῖ	όε, οῦ		όο, οῦ	όε, οῦ	όου, οῦ

Imperfect.

Sing.			Dual.		Plur.		
1 ἐτίμ-αον, ων	αες, ας	αε, α	άε, ᾶ		άο, ῶ	άε, ᾶ	αον, ων.
2 ἐφίλ-εον, ουν	εες, εις	εε, ει	έε, εῖ, τον	την	έο, οῦ, μεν	έε, εῖ, τε	εον, ουν.
3 ἐχρύσ-οον, ουν	οες, ους	οε, ου	όε, οῦ		όο, οῦ	όε, οῦ	οον, ουν.

IMPERATIVE.

Sing.		Dual.		Plur.	
1 τίμ-αε, α	αέ, ά	άε, ᾶ	αέ, ά	άε, ᾶ	αέ, ά
2 φίλ-εε, ει	εέ, εί, τω	έε, εῖ, τον	εέ, εί, των	έε, εῖ, τε	εέ, εί, τωσαν.
3 χρύσ-οε, ου	οέ, ού	όε, οῦ	οέ, ού	όε, οῦ	οέ, ού

OPTATIVE.

Sing.			Dual.		Plur.		
1 τιμ-άοιμι, ῷ	άοις, ῷς	άοι, ῷ	άοι, ῷ		άοι, ῷ	άοι, ῷ	άοι, ῷ
2 φιλ-έοιμι, οἶ, μι*	έοις, οἷς	έοι, οἶ	έοι, οἶ, τον	την	έοι, οἶ, μεν	έοι, οἶ, τε	έοι, οἶ, εν.
3 χρυσ-όοιμι, οἶ	όοις, οἷς	όοι, οἶ	όοι, οἶ		όοι, οἶ	όοι, οἶ	όοι, οἶ

SUBJUNCTIVE.

Sing.			Dual.		Plur.		
1 τιμ-άω, ῶ	άῃς, ᾷς	άῃ, ᾷ	άη, ᾶ		άω, ῶ	άη, ᾶ	άω, ῶ
2 φιλ-έω, ῶ	έῃς, ῇς	έῃ, ῇ	έη, ῆ, τον	τον	έω, ῶ, μεν	έη, ῆ, τε	έω, ῶ, σι.
3 χρυσ-όω, ῶ	όῃς, οῖς	όῃ, οῖ	όη, ῶ		όω, ῶ	όη, ῶ	όω, ῶ

INFINITIVE.

1 τιμ-άειν, τιμ-ᾶν. 2 φιλ-έειν, φιλ-εῖν. 3 χρυσ-όειν, χρυσ-οῦν.

PARTICIPLES.

Nominative.			Genitive.		
Mas.	Fem.	Neut.	Mas.	Fem.	Neut.
1 τιμ-άων, ῶν	τιμ-άουσα, ῶσα	τιμ-άον, ῶν	τιμ-άοντος, ῶντος	αούσης, ώσης	άοντος, ῶντος
2 φιλ-έων, ῶν	φιλ-έουσα, οῦσα	φιλ-έον, οῦν	φιλ-έοντος, οῦντος	εούσης, ούσης	έοντος, οῦντος
3 χρυσ-όων, ῶν	χρυσ-όουσα, οῦσα	χρυσ-όον, οῦν	χρυσ-όοντος, οῦντος	οούσης, ούσης	όοντος, οῦντος

* See Attic Dialect.

Passive and Middle Voices.

INDICATIVE MOOD.

Present Tense.

	Sing.			Dual.			Plur.		
1	τιμ-άο, ῶ,	άη, ᾷ	άε, ᾶ	αό, ώ	άε, ᾶ		αό, ώ	άε, ᾶ	άον, ῶν
2	φιλ-έο, οῦ, μαι	έη, ῇ	έε, εῖ, ται	εό, ού, μεθον	έε, εῖ, σθον	σθον	εό, ού, μεθα	έε, εῖ, σθε	έον, οῦν, ται.
3	χρυσ-όο, οῦ	όη, οῖ	όε, οῦ	οό, ού	όε, οῦ		οό, ού	όε, οῦ	όον, οῖν.

Imperfect.

	Sing.			Dual.			Plur.		
1	ἐτιμ-αό, ώ	άου, ῶ	άε, ᾶ	αό, ώ	άε, ᾶ		άο, ώ	άε, ᾶ	άον, ῶν
2	ἐφιλ-εό, ού, μην	έου, οῦ	έε, εῖ, το	εό, ού, μεθον	έε, εῖ, σθον	σθην	εό, ού, μεθα	έε, εῖ, σθε	έον, οῦν, το.
3	ἐχρυσ-οό, ού	όου, οῦ	όε, οῦ	οό, ού	όε, οῦ,		οό, ού	όε, οῦ	όον, οῦν

IMPERATIVE.

Present.

	Sing.		Dual.		Plur.	
1	τιμ-άου, ῶ	αέ, ά	άε, ᾶ	αέ, ά	άε, ᾶ	αέ, ά
2	φιλ-έου, οῦ	εέ, εί, σθω	έε, εῖ, σθον	εέ, εί, σθων	έε, εῖ, σθε	εέ, εί, σθωσαν.
3	χρυσ-όου, οῦ	οέ, ού	όε, οῦ	οέ, ού	όε, οῦ	οέ, ού

OPTATIVE.

Present.

	Sing.			Dual.			Plur.		
1 τιμ-αοί, ῴ	άοι, ῷ	άοι, ῷ	αοί, ῴ	άοι, ῴ	αοί, ῴ	αοί, ῴ	άοι, ῷ	άοιν, ῷν
2 φιλ-εοί,οί,μην	έοι,οῖ,ο	έοι,οῖ,το	εοί,οί,μεθον	έοι,οῖ,σθον	εοί,οί,σθην	εοί,οί,μεθα	έοι,οῖ, σθε	έοιν,οῖν,το.
3 χρυσ-οοί, οί	όοι, οῖ	όοι, οῖ	οοί, οί	όοι, οῖ	οοί, οί	οοί, οί	όοι, οῖ	όοιν, οῖν

SUBJUNCTIVE.

Present.

	Sing.			Dual.			Plur.		
1 τιμ-άω, ῶ	άη, ᾷ	άη, ᾶ	αώ, ώ	άη, ᾶ		αώ, ῶ	άη, ᾶ	άων, ῶν
2 φιλ-έω, ῶ, μαι	έη, ῇ	έη, ῇ, ται	εώ, ώ, μεθον	έη, ῇ, σθον	σθον	εώ, ῶ, μεθα	έη, ῇ, σθε	έων, ῶν, ται.
3 χρυσ-όω, ῶ	όη, οῖ	όη, ῶ	οώ, ώ	όη, ᾶ		οώ, ῶ	όη, ῶ	όων, ῶν

INFINITIVE.

Present.

1 τιμ-άεσθαι,	ᾶσθαι.
2 φιλ-έεσθαι,	εῖσθαι.
3 χρυσ-όεσθαι,	οῦσθαι.

PARTICIPLES.

Present.

1 τιμ-αόμενος,	ώμενος	μένη, μενον.
2 φιλ-εόμενος,	ούμενος	
3 χρυσ-οόμενος,	ούμενος	

VERBS IN *MI*.[1]

Verbs in *μι* are formed from Verbs of the Third Conjugation in *αω*, *εω*, *οω*, and *υω*.

1. By prefixing the Reduplication with *ι*;[2]
2. By changing *ω* into *μι*;[3]
3. By lengthening the penultima.

Thus from *στάω*, is formed *ἵστημι*, *to stand*;

from *θέω*,	*τίθημι*,[4] *to place*;
from *δόω*,	*δίδωμι*, *to give*;
from *δεικνύω*,	*δείκνυμι*, *to show*.

Verbs in *μι* have only three tenses of that form; the Present, Imperfect, and Second Aorist. They take the other Tenses from Verbs in *ω*; thus *δίδωμι* makes *δώσω*, *δέδωκα*, from *δόω*.[5]

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[1] The most striking difference between Verbs in *MI* and Verbs in *Ω* is in the 1st and 3d person Sing. Pres. Indic. and the 2d person Sing. Imperative.

[2] If the Verb begins with a Vowel, with *πτ* or *στ*, *ι* aspirate only is prefixed, as *ἕω*, *ἵημι*; *πτάω*, *ἵπτημι*, &c. This is called the *Improper* Reduplication.

The Reduplication takes place in the Pres. and Imperf. only.

[3] The form in *μι* is Old Attic and Ionic; hence *σι* is added to the 3d Person Sing. of the Present.

[4] For *θίθημι*. See page 71, note 2.

[5] Verbs in *μι* have no 2d Future, 2d Aorist Passive, nor Perfect Middle.

Verbs in *υμι* have neither Reduplication,[1] Second Aorist,[2] nor Optative or Subjunctive Moods.[3]

ACTIVE VOICE.

The Moods and Tenses.

	Indic.	Imper.	Opt.	Subj.	Infin.	Part.
Present	ἵστ-ημι	-αθι	-αίην	-ῶ	-άναι	-ὰς
	τίθ-ημι	-ετι	-είην	-ῶ	-έναι	-εὶς
	δίδ-ωμι	-οθι	-οίην	-ῶ	-όναι	-οὺς
	δείκν-υμι	-υθι			-ύναι	-ὺς
Imperf.	ἵστην	the rest like the Present.				
	ἐτίθην					
	ἐδίδων					
	ἐδείκνυν					
2d Aor.	ἔστην	στῆθι	σταίην	στῶ	στῆναι	στὰς
	ἔθην	θὲς	θείην	θῶ	θεῖναι	θεὶς
	ἔδων	δὸς	δοίην	δῶ	δοῦναι	δοὺς

The other Tenses are regularly formed from Verbs in *ω*; thus,

1st Fut.	στήσ-ω	. . . .	-οιμι	. . . .	-ειν	-ων
	θήσ-ω	. . . .	-οιμι	. . . .	-ειν	-ων
	δώσ-ω	. . . .	-οιμι	. . . .	-ειν	-ων
	δείξ-ω	. . . .	-οιμι	. . . .	-ειν	-ων

---

[1] With *φάω*, *φημί*; *δύω*, *δῦμι*, &c. and those which are formed from trisyllables, as *κρεμνάω*, *κρέμνημι*.

[2] Or the 2d Aorist is the same as the Imperfect.

[3] The Poets change many Verbs in *ω* into *μι*; as *γελάω*, *γέλημι*; *ἔχω*, *ἔχημι*; *κτάω*, *κτῆμι*; *ὀνέω*, *ὄνημι*; *ὁράω*, *ὅρημι*; *φιλέω*, *φίλημι*; *χράω*, *χρῆμι*, &c.

1st Aor.	ἕστησα[1]	στῆσ-ον	-αιμι	-ω	-αι	-ας
	ἔθηκα	θῆκ-ον	-αιμι	-ω	-αι	-ας
	ἔδωκα	δῶκ-ον	-αιμι	-ω	-αι	-ας
	ἔδειξα	δεῖξ-ον	-αιμι	-ω	-αι	-ας
Perfect	ἕστακ-α[2]	-ε	-οιμι	-ω	-έναι	-ὼς
	τέθεικ-α	-ε	-οιμι	-ω	-έναι	-ὼς
	δέδωκ-α	-ε	-οιμι	-ω	-έναι	-ὼς
	δέδειχ-α	-ε	-οιμι	-ω	-έναι	-ὼς

Plup.

ἑστάκειν, ἐτεθείκειν, ἐδεδώκειν, ἐδεδείχειν.

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[1] The 1st Aorist of ἵστημι has an active, and the 2d a neuter signification. So in βαίνω.

[2] The Perf. Plup. and 2d Aor. Act. of ἵστημι have a neuter, the other tenses an active sense. The Perf. has the signification of the Pres. and the Plup. of the Imperfect.

[3] Some irregularities occur in those tenses of the Verbs in μι, which follow the analogy of Verbs in ω. In the latter, the Perfect preserves the penultima of the 1st Future. But Verbs in μι, derived from εω, change η, the penultima of the 1st Future, into ει for the Perfect, as θέω, θήσω, τέθεικα. Those derived from αω keep in the Perfect the penultima of the Present, as στάω, στήσω, ἕστακα. But ἕστηκα is also found.

In this last a syncope often takes place; thus, ἕσταα; hence the participle ἑσταὼς, and by syncope ἑστώς.

Numbers and Persons.

Present.

Sing.			Dual.		Plur.		
ἵστ-ημι,	*ης,*	*ησι,*	*ατον,*	*ατον,*	*αμεν,*	*ατε,*	*ᾶσι,*[1]
τίθ-ημι,	*ης,*	*ησι,*	*ετον,*	*ετον,*	*εμεν,*	*ετε,*	*εῖσι,*
δίδ-ωμι,	*ως,*	*ωσι,*	*οτον,*	*οτον,*	*ομεν,*	*οτε,*	*οῦσι,*
δείκν-υμι,	*υς,*	*υσι,*	*υτον,*	*υτον,*	*υμεν,*	*υτε,*	*ῦσι.*[2]

Imperfect.

Sing.			Dual.		Plur.		
ἵστ-ην,	*ης,*	*η,*	*ατον,*	*άτην,*	*αμεν,*	*ατε,*	*ασαν,*
ἐτίθ-ην,	*ης,*	*η,*	*ετον,*	*έτην,*	*εμεν,*	*ετε,*	*εσαν,*
ἐδίδ-ων,	*ως,*	*ω,*	*οτον,*	*ότην,*	*ομεν,*	*οτε,*	*οσαν,*
ἐδείκν-υν,	*υς,*	*υ,*	*υτον,*	*ύτην,*	*υμεν,*	*υτε,*	*υσαν.*[3]

Second Aorist.

Sing.			Dual.		Plur.		
ἔστ-ην,	*ης,*	*η,*	*ητον,*	*ήτην,*	*ημεν,*	*ητε,*	*ησαν,*[4]
ἔθ-ην,	*ης,*	*η,*	*ετον,*	*έτην,*	*εμεν,*	*ετε,*	*εσαν,*
ἔδ-ων,	*ως,*	*ω,*	*οτον,*	*ότην,*	*ομεν,*	*οτε,*	*οσαν.*

---

[1] *Ἕστ-αμεν, ατε, ᾶσι,* &c. are from *ἕστημι.*

[2] The Third Person Plural in the Present is the same as the Dative Plural Participle of the same tense. By the Attics it is commonly terminated in *ασι*, as *τεθέασι, διδόασι, δεικνύασι.*

[3] Verbs in *μι* are seldom used in the Imperfect. They generally in this, and sometimes in other Tenses, adopt their original contracted form; thus, *ἵστ-αον, ων; ἐτίθ-εον, ουν; ἐδίδ-οον, ουν;* &c.

[4] The Second Aorist retains the long vowel in the penultima of the Dual and Plur. except in *τίθημι, δίδωμι,* and *ἵημι.*

The 3d Person Plur. is often syncopated; thus *ἔβαν* for *ἔβησαν, ἔθεν* for *ἔθεσαν.*

IMPERATIVE MOOD.

Present.

Sing.		Dual.	Plur.
ἵστα-θι,[1] τίθε-τι, δίδο-θι, δείκνυ-θι	τω	τον, των,	τε, τωσαν.

Second Aorist.

Sing.		Dual.		Plur.	
στῆθι,[2]	στήτω,	στῆτον,	στήτων,	στῆτε,	στήτωσαν,
θὲς,	θέτω,	θέτον,	θέτων,	θέτε,	θέτωσαν,
δὸς,	δότω,	δότον,	δότων,	δότε,	δότωσαν.[3]

OPTATIVE MOOD.

Present.

Sing.		Dual.	Plur.
ἱσταί-ην τιθεί-ην διδοί-ην	ης, η,	ητον, ήτην	ημεν, ητε, ησαν and εν.[4]

---

[1] The Poets retain the long vowel, as ἵστηθι, τίθητι. The syllable θι is frequently rejected, as ἵστα or ἵστη, τίθη, &c.

[2] The Second Aorist Imperative ends in θι, except θὲς, and δός; with ἕς, ἐνίσπες, σχὲς, φρές.

[3] Dissyllables in υμι have a 2d Aor. Imper. as κλῦθι.

[4] The latter form is the more frequent. See p. 85, note.

Second Aorist.

Sing.		Dual.	Plur.
σταί-ην, θεί-ην, δοί-ην,	ης, η,	ητον, ήτην,	ημεν, ητε, ησαν and εν.

SUBJUNCTIVE MOOD.

Present.

Sing.			Dual.		Plur.		
ἱστ-ῶ,	ᾷς,	ᾷ,	ᾶτον,	ᾶτον,	ῶμεν,	ᾶτε,	ῶσι,
τιθ-ῶ,[1]	ῇς,	ῇ,	ῆτον,	ῆτον,	ῶμεν,	ῆτε,	ῶσι,
διδ-ῶ,	ῷς,	ῷ,	ῶτον,	ῶτον,	ῶμεν,	ῶτε,	ῶσι.

Second Aorist.

Sing.			Dual.		Plur.		
στῶ,	στῇς,	στῇ,	στῆτον,	στῆτον,	στῶμεν,	στῆτε,	στῶσι,
θῶ,	θῇς,	θῇ,	θῆτον,	θῆτον,	θῶμεν,	θῆτε,	θῶσι,
δῶ,	δῷς,	δῷ,	δῶτον,	δῶτον,	δῶμεν,	δῶτε,	δῶσι.

INFINITIVE MOOD.

Present.

ἱστάναι, τιθέναι, διδόναι, δεικνύναι.[2]

Second Aorist.

στῆναι, θεῖναι, δοῦναι.[2]

PARTICIPLES.

Present.			Second Aorist.		
ἱστ-ὰς,	ᾶσα,	άν.	στὰς,	στᾶσα,	στάν.
τιθ-εὶς,	εῖσα,	έν.	θεὶς,	θεῖσα,	θέν.
διδ-οὺς,	οῦσα,	όν.	δοὺς,	δοῦσα,	δόν.
δεικν-ὺς,	ῦσα,	ύν.			

---

[1] The Ionic Dialect inserts ε, as τιθέω, and the Poets add ι, as τιθείω. So in the 2d Aorist.

[2] The Infin. Pres. has always the short vowel; the 2d Aor. a long vowel or diphthong, η instead of α, εῖ instead of ε, and οῦ instead of ο.

FORMATION OF THE TENSES.

The Imperfect

is formed from the Present, by prefixing the Augment, and changing μι into ν, as τίθημι, ἐτίθην.

The Second Aorist

is formed from the Imperfect, by dropping the Reduplication; as ἐτίθην, ἔθην; or by changing the Improper Reduplication into the Augment, as ἵστην, ἔστην.

If the Verb has no Reduplication, the Second Aorist is the same as the Imperfect.

PASSIVE VOICE.

The Moods and Tenses.

	Ind.	Imp.	Opt.	Subj.	Infin.	Part.
Present,	ἵστ-αμαι	-ασο	-αιμην	-ῶμαι	-ασθαι	-άμενος
	τίθ-εμαι	-εσο	-είμην	-ῶμαι	-εσθαι	-έμενος
	δίδ-ομαι	-οσο	-οίμην	-ῶμαι	-οσθαι	-όμενος
	δείκν-υμαι	-υσο			-υσθαι	-ύμενος
Imperf.	ἱστάμην	the rest like the Present.				
	ἐτιθέμην					
	ἐδιδόμην					
	ἐδεικνύμην					

Tenses formed from Verbs in ω.

	Ind.	Imp.	Opt.	Subj.	Infin.	Part.
Perfect,	ἕστ-αμαι	-ασο	-αίμην	-ῶμαι	-ᾶσθαι	-αμένος
	τέθ-ειμαι	-εισο	-είμην	-ῶμαι	-εῖσθαι	-ειμένος
	δέδ-ομαι	-οσο	-οίμην	-ῶμαι	-όσθαι	-ομένος
	δέδ-ειγμαι				-εῖχθαι	-ειγμένος
Pluperf.	ἑστάμην					
	ἐτεθείμην					
	ἐδεδόμην					
	ἐδεδείγμην					
P. p. F.	ἑστάσ-ομαι	. . .	-οίμην	. . .	-εσθαι	-όμενος
	τεθείσ-ομαι	. . .	-οίμην	. . .	-εσθαι	-όμενας
	δεδόσ-ομαι	. . .	-οίμην	. . .	-εσθαι	-όμενος
1st Aor.	ἐστάθην	στάθ-ητι	-είην	-ῶ	-ῆναι	-εὶς
	ἐτέθην	τέθ-ητι	-είην	-ῶ	-ῆναι	-εὶς
	ἐδόθην	δό-θητι	-είην	-ῶ	-ῆναι	-εὶς
	ἐδείχθην				δειχθ-ῆναι	-εὶς
1st Fut.	σταθήσ-ομαι	. . .	-οίμην	. . .	-εσθαι	-όμενος
	τεθήσ-ομαι	. . .	-οίμην	. . .	-εσθαι	-όμενος
	δοθήσ-ομαι	. . .	-οίμην	. . .	-εσθαι	-όμενος
	δειχθήσ-ομαι	. . .		. . .	-εσθαι	-όμενος

Numbers and Persons.

INDICATIVE MOOD.

Present.

	Sing.	Dual.	Plur.
ἵστα- τίθε- δίδο- δείκνυ-	μαι, σαι,[1] ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

---

[1] In this Person in the Passive and Middle Voices, the Ionic dialect drops the σ, and the Attic contracts that resolution; thus ἵστασαι, Ion. ἵστααι, Att. ἵστῃ; ἔθεσο, Ion. ἔθεο, Att. ἔθου.

Imperfect.

	Sing.	Dual.	Plur.
ἱστά- ἐτιθέ- ἐδιδό- ἐδεικνύ-	μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE MOOD.

Present.

	Sing.	Dual.	Plur.
ἵστα- τίθε- δίδο- ἐδεικνύ-	σο, σθω,	σθον, σθων,	σθε, σθωσαν.

OPTATIVE MOOD.

Present.

	Sing.	Dual.	Plur.
ἱσταί- τιθεί- διδοί-	μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἱστ-ῶμαι, ᾷ, ᾶται,	ώμεθον, ᾶσθον, ᾶσθον,	ώμεθα, ᾶσθε, ῶνται.
τιθ-ῶμαι, ῇ, ῆται,	ώμεθον, ῆσθον, ῆσθον,	ώμεθα, ῆσθε, ῶνται.
διδ-ῶμαι, ῷ, ῶται,	ώμεθον, ῶσθον, ῶσθον,	ώμεθα, ῶσθε, ῶνται.

INFINITIVE. Present.	PARTICIPLES. Present.	
ἵστασθαι, τίθεσθαι, δίδοσθαι, δείκνυσθαι.	ἱστάμεν-ος, τιθέμεν-ος, διδόμεν-ος, δεικνύμεν-ος,	η, ον.

FORMATION OF THE TENSES.

The Present

is formed from the Present Active, by shortening the penultima, and changing *μι* into *μαι*, as *ἵστημι*, *ἵστἄμαι*.[1]

The Imperfect

is formed from the Present by prefixing the Augment, and changing *μαι* into *μην*, as *τίθεμαι*, *ἐτιθέμην*.

MIDDLE VOICE.

The Moods and Tenses.

The Present and Imperfect are the same as in the Passive.

The Second Aorist.

Indic.	Imper.	Opt.	Subj.	Infin.	Part.
ἐστάμην	στάσο	σταίμην	στῶμαι	στάσθαι	στάμενος
ἐθέμην	θέσο	θείμην	θῶμαι	θέσθαι	θέμενος
ἐδόμην	δόσο	δοίμην	δῶμαι	δόσθαι	δόμενος

Tenses formed from Verbs in ω.

1st Aor.	ἐστησάμην ἐθηκάμην ἐδωκάμην ἐδειξάμην	στῆσ-αι θῆκ-αι δῶκ αι δεῖξ-αι	αίμην	ωμαι	ασθαι	άμενος

---

[1] The Poets retain the long syllable, as *δίζημαι*, *ὄνημαι*, &c.

1st Fut.	στήσ-ομαι	. . .	οίμην	—	εσθαι	όμενος
	θήσ-ομαι	. . .				
	δώσ-ομαι	. . .				
	δείξ-ομαι	. . .				

Numbers and Persons.

INDICATIVE MOOD.

Second Aorist.

	Sing.	Dual.	Plur.
ἐστά- ἐθέ- ἐδό-	μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE MOOD.

Second Aorist.

	Sing.	Dual.	Plur.
στά-[1] θέ- δό-	σο, σθω,	σθον, σθων,	σθε, σθωσαν.

OPTATIVE MOOD.

Second Aorist.

	Sing.	Dual.	Plur.
σταί- θεί- δοί-	μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

---

[1] This and the following Mood in the 2d Aorist of ἵστημι are seldom used; they are here introduced to show the analogy.

SUBJUNCTIVE MOOD.

Second Aorist.

Sing.			Dual.			Plur.		
στ-ῶμαι,	ῇ,	ῆται,	ώμεθον,	ῆσθον,	ῆσθον,	ώμεθα,	ῆσθε,	ῶνται.
θ-ῶμαι,	ῇ,	ῆται,	ώμεθον,	ῆσθον,	ῆσθον,	ώμεθα,	ῆσθε,	ῶνται.
δ-ῶμαι,	ῷ,	ῶται,	ώμεθον,	ῶσθον,	ῶσθον,	ώμεθα,	ῶσθε,	ῶνται.

INFINITIVE MOOD.

Second Aorist.

στάσθαι,
θέσθαι,
δόσθαι.

PARTICIPLES.

Second Aorist.

στά-
θέ- } μενος, μένη, μενον.
δό-

The Second Aorist Middle

is formed from the Imperfect, by dropping the Reduplication, as ἐτιθέμην, ἐθέμην; ἱστάμην, ἐστάμην.

IRREGULAR OR DEFECTIVE VERBS IN μι

may be divided into Three Classes, each containing three Verbs.

I. From ἔω are derived εἰμὶ, *to be*; εἶμι and ἴημι, *to go*.

II. From ἕω are derived ἵημι, *to send*; ἧμαι, *to sit*; εἷμαι, *to clothe one's self*.

III. *Κεῖμαι, to lie down*; ἴσημι, *to know*; φημὶ, *to say*.

Class I.

1. *Εἰμὶ, to be,*

has been before conjugated, as it is used, in some of its tenses, as an *auxiliary* to the Passive Voice of Verbs in *ω*.

2. *Εἶμι, to go.*

INDICATIVE MOOD.

Present.[1]

Sing. Dual. Plur.

εἶμι, εἶς, or *εἶ, εἶσι,* | *ἴτον, ἴτον,* | *ἴμεν, ἴτε, εἶσι* or *ἴσι* or *ἴασι.*

Imperfect.

εἶν,[2] *εἶς, εἶ,* | *ἴτον, ἴτην,* | *ἴμεν, ἴτε, ἴσαν.*

Pluperfect.

εἴκ-ειν, εις, ει, | *ειτον, είτην,* | *ειμεν, ειτε, εισαν.*

Second Aorist.

ἴον, ἴες, ἴε, | *ἴετον, ἰέτην,* | *ἴομεν, ἴετε, ἴον.*

IMPERATIVE MOOD.

Present.

ἴθι or *εἶ, ἴτω,* | *ἴτον, ἴτων,* | *ἴτε, ἴτωσαν.*

---

[1] In the Attic writers *εἶμι* has a Future signification, as, *εἶμι καὶ ἀγγελῶ*, Eurip. *ἴμεν καὶ ἐπιχειρήσομεν*, Dem. So in the Infinitive and Participle.

[2] The Imperf. and 2d Aor. belong to Epic poetry; but *ἴε* and *ἴεν, ἴτην* and *ἴσαν*, are all that can be found, except in composition. *ἤϊον* and *ᾖον*, used by Epic poets, and *ᾔειν, ᾔϊα*, and *ᾖα*, in a Plup. form, are also found in the sense of the Imperfect.

Second Aorist.

Sing.	Dual.	Plur.
ἴε, ἰέτω,	ἴετον, ἰέτων,	ἴετε, ἰέτωσαν.

OPTATIVE MOOD.

Second Aorist.

ἴοιμι, ἴοις, ἴοι,	ἴοιτον, ἰοίτην,	ἴοιμεν, ἴοιτε, ἴοιεν.

SUBJUNCTIVE MOOD.

Second Aorist.

ἴω, ἴῃς, ἴῃ,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι.

INFINITIVE.	PARTICIPLE.
Present.	Second Aorist.
εἶναι or ἶναι.	ἰὼν, ἰοῦσα, ἰόν.

MIDDLE VOICE.

INDICATIVE MOOD.

Perfect.

εἶα, εἶας, εἶε,	εἴατον, εἴατον,	εἴαμεν, εἴατε, εἴασι.

Pluperfect.

ᾔειν, ᾔεις, ᾔει,	ᾔειτον, ᾐείτην,	ᾔειμεν, ᾔειτε, ᾔεισαν, or ᾖμεν, ᾖτε, ᾖσαν.

First Future.	First Aorist.
εἴσομαι.	εἰσάμην.

3. Ἴημι, *to go.*

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἵημι, ἵης, ἵησι,	ἵετον, ἵετον,	ἵεμεν, ἵετε, ἱεῖσι.

Imperfect.

——	——	——ἵεσαν.

OPTATIVE MOOD.

Present.

—— ἱοίη.	——	——

INFINITIVE.

Present.

ἱέναι.

PARTICIPLE.

Present.

ἱεὶς, ἱέντος.

MIDDLE VOICE.

INDICATIVE MOOD.

Present.

ἵε-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.

ἱέ-μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE.

Present.

ἵεσο, ἱέσθω.

PARTICIPLE.

Present.

ἱέμεν-ος, η, ον.

Class II.

1. Ἵημι, *to send.*[1]

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἵημι, ἵης, ἵησι,	ἵετον, ἵετον,	ἵεμεν, ἵετε, ἱεῖσι.

Imperfect.

ἵην, ἵης, ἵη,	ἵετον, ἱέτην,	ἵεμεν, ἵετε, ἵεσαν.

First Future.

ἥ-σω, εις, ει,	ετον, ετον,	ομεν, ετε, ουσι.

First Aorist.	Perfect.	Pluperfect.
ἧκα.	εἷκα.	εἵκειν.

Second Aorist.

ἧν, ἧς, ἧ,	ἕτον, ἕτην,	ἕμεν, ἕτε, ἕσαν.[2]

IMPERATIVE MOOD.

Present.

ἵεθι, ἱέτω,	ἵετον, ἱέτων,	ἵετε, ἱέτωσαν.

First Aorist.	Perfect.
ἧκον.	εἷκε.

Second Aorist.

ἕς, ἕτω,	ἕτον, ἕτων,	ἕτε, ἕτωσαν.

---

[1] This Verb has scarcely any irregularities, but is formed like τίθημι.

[2] The Attics have εἷμεν, εἷτε, εἷσαν; thus, ἀνεῖμεν, ἀφεῖσαν.

OPTATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἱεί-ην, ης, η,	ητὸν, ήτην,	ημεν, ητε, ησαν.

First Future.	Perfect.
ἥσοιμι.	εἵκοιμι.

Second Aorist.

εἵ-ην, ης, η, | ητον, ήτην, | ημεν, ητε, ησαν.

SUBJUNCTIVE MOOD.

Present.

ἱῶ, ἱῇς, ἱῇ, | ἱῆτον, ἱῆτον, | ἱῶμην, ἱῆτε, ἱῶσι.

Perfect.

εἵκ-ω, ῃς, ῃ, | ητον, ητον, | ωμεν, ητε, ωσι.

Second Aorist.

ὧ, ᾗς, ᾗ, | ἧτον, ἧτην, | ὧμεν, ἧτε, ὧσι.

INFINITIVE MOOD.

Present.	First Future.
ἱέναι.	ἥσειν.
Perfect.	**Second Aorist.**
εἱκέναι.	εἷναι.

PARTICIPLES.

Present.	First Future.
ἱείς, ἱεῖσα, ἱέν.	ἥσων, ἥσουσα, ἧσον.

Perfect.	Second Aorist.
εἱκώς, εἱκυῖα, εἱκός.	εἷς, εἷσα, ἕν.

PASSIVE VOICE.

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἵε-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.

ἱέμην, σο; το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

Perfect.

εἷ-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Pluperfect.

εἵ-μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

P. p. Future.	First Aorist.	First Future.
εἵσομαι.	ἕθην and εἵθην.	ἑθήσομαι.

MIDDLE VOICE.

INDICATIVE MOOD.

Present and Imperfect like the Passive.[1]

First Aorist.

ἡκ-άμην, ω, ατο,	άμεθον, ασθον, άσθην,	άμεθα, ασθε, αντο.

---

[1] *Ἵεμαι*, and *ἱέμην*, the Present and Imperfect Middle, signify, *I send myself*, &c. or *I am impelled*. Hence they are generally used in the sense of *wishing*; thus, *ἵεται αἰνῶς*, Hom. *Odyss*. II. 327. *he earnestly wishes*. In this sense they are the root of *ἵμερος*, *a desire*, and of *ἱμείρω*, *to desire*.

First Future.

Sing. **Dual.** **Plur.**

ησ-ομαι, ῃ, εται, | όμεθον, εσθον, εσθον, | όμεθα, εσθε, [ονται.

Second Aorist.

εἵμην, ἕσο, ἕτο, | ἕμεθον, ἕσθον, ἕσθην, | ἕμεθα, ἕσθε, ἕντο.

IMPERATIVE MOOD.

Second Aorist.

ἕσο, ἕσθω, | ἕσθον, ἕσθων, | ἕσθε, ἕσθωσαν.

OPTATIVE MOOD.

First Future.

ἡσοί-μην, ο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

Second Aorist.

εἵ-μην, ο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

SUBJUNCTIVE MOOD.

Second Aorist.

ὧμαι, ᾗ, ἧται, | ὥμεθον, ἧσθον, ἧσθην, | ὧμεθα, ἧσθε, [ὧνται.

INFINITIVE MOOD.

First Future.	Second Aorist.
ἥσεσθαι.	*ἕσθαι.*

PARTICIPLES.

First Future.	Second Aorist.
ἡσόμεν-ος, η, ον.	*ἕμεν-ος, η, ον.*

2. *Ἧμαι, to sit.*

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἧμαι, ἧσαι, ἧται,	*ἥμεθον, ἧσθον, ἧσθον,*	*ἥμεθα, ἧσθε, ἧνται.*

Imperfect.

ἥμην, ἧσο, ἧτο,	*ἥμεθον, ἧσθον, ἥσθην,*	*ἥμεθα, ἧσθε, ἧντο.*

IMPERATIVE MOOD.

Present.

ἧσο, ἥσθω,	*ἧσθον, ἥσθων,*	*ἧσθε, ἧσθωσαν.*

INFINITIVE.	PARTICIPLE.
Present.	**Present.**
ἧσθαι.	*ἥμεν-ος, η, ον.*

---

3. *Εἶμαι, to clothe one's self.*

INDICATIVE MOOD.

Present and Perfect.

εἶμαι, εἶσαι, εἶται, and *εἶσται.*	—	— *εἶνται.*

Pluperfect.

εἵμην, εἶσο and *ἕσσο,* [*εἶτο, εἶστο, ἕεστο,* and *ἕστο,*	—	— *εἶντο.*

First Aorist.

	Sing.	Dual.	Plur.
εἵσ- ἕσσ- ἑεισ-	άμην, ω, αο,	άμεθον, ασθον, άσθην,	άμεθα, ασθε, αντο.

PARTICIPLES.

Present and Perfect.	First Aorist.
εἵμενος.	ἑσσάμενος.[1]

Class III.

1. *Κεῖμαι, to lie down.*

INDICATIVE MOOD.

Present.

κεῖ-μαι, σαι, ται, | μεθον, σθον, σθον, | μεθα, σθε, νται.

Imperfect.

ἐκεί-μην, σο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

First Future.

κείσ-ομαι, ῃ, εται, | όμεθον, εσθον, εσθον, | όμεθα, εσθε, ονται.

IMPERATIVE MOOD.

Present.

κεῖσο, κείσθω, | κεῖσθον, κείσθων, | κεῖσθε, κείσθωσαν.

OPTATIVE MOOD.

Present.

κεοί-μην, ο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

---

[1] This verb may be considered as Middle. The Active is ἕω or ἕννυμι, forming ἕσω 1st Fut. and εἷσα 1st Aor. Infin. εἷσαι, with σ generally doubled; thus, ἕσσω μιν, Hom. *Odyss*. XVI. 79. *I will clothe him.*

SUBJUNCTIVE MOOD.

Present.	First Aorist.
κέωμαι.	*κείσωμαι.*

INFINITIVE.	PARTICIPLE.
Present.	Present.
κεῖσθαι.	*κείμεν-ος, η, ον.*

---

2. *Ἴσημι, to know.*

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
ἴσ-ημι, ης, ησι,	*ἄτον, ατον,*	*αμεν* and *μεν*, *ατε* and *τε*, *ασι.*

Imperfect.

ἴσ-ην, ης, η,	*ατον, άτην,*	*αμεν, ατε, ασαν* and *αν.*

IMPERATIVE MOOD.

Present.

ἴσ-αθι άτω and *θι*, and *τω*,	*ατον άτων* and *τον*, and *των*,	*ατε άτωσαν, τω-* and *τε*, *σαν* and *των.*

INFINITIVE.	PARTICIPLE.
Present.	Present.
ἱσάναι.	*ἴσα-ς, σα, ν.*

MIDDLE VOICE.

INDICATIVE MOOD.

Present.

Sing. **Dual.** **Plur.**

ἵσα-μαι, σαι, ται, | μεθον, σθον, σθον, | μεθα, σθε, νται.[1]

Imperfect.

ἰσάμην, σο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

INFINITIVE. **PARTICIPLE.**

Present. **Present.**

ἵσασθαι. | ἰσάμεν-ος, η, ον.

---

4. Φημὶ, to say.

INDICATIVE MOOD.

Present.

φημὶ, φῂς, φησὶ, † φατὸν, φατὸν, | φαμὲν, φατὲ, φασί.

Imperfect.

ἔφ-ην, ης, η, | ατον, άτην, | αμεν, ατε, ασαν and αν.[2]

First Future.

φήσ-ω, εις, ει, | ετον, ετον, | ομεν, ετε, ουσι.

First Aorist.

ἔφησ-α, ας, ε, | ατον, άτην, | αμεν, ατε, αν.

---

[1] The Passive ἵσαμαι is seldom used. Ἐπίσταμαι often occurs.

[2] In these two tenses the φ is frequently dropped by Homer and the Attic writers; thus, ἠμὶ, ἦς, ἠσί; ἦν, ἦς, ἦ.

Second Aorist.

Sing.	Dual.	Plur.
ἔφ-ην, ης, η,	ητον, ήτην,	ημεν, ητε, ησαν.

IMPERATIVE MOOD.

Present.

φάθι, φάτω,	φάτον, φάτων,	φάτε, φάτωσαν.

OPTATIVE MOOD.

Present.

φαί-ην, ης, η,	ητον, ήτην,	ημεν, ητε, ησαν, μεν, τε, εν.

First Aorist.

φήσ-αιμαι, αις, αι,	αιτον, αίτην,	αιμεν, αιτε, αιεν.

SUBJUNCTIVE MOOD.

Present.

φῶ, φῇς, φῇ,	φῆτον, φῆτον,	φῶμεν, φῆτε, φῶσι.

INFINITIVE.	PARTICIPLES.
Present.	Present.
φάναι.	φὰς, φᾶσα, φάν.
First Aorist.	First Future.
φῆσαι.	φήσων.
Second Aorist.	First Aorist.
φῆναι.	φήσας.

PASSIVE VOICE.

INDICATIVE.	IMPERATIVE.
Perfect, πέφαται.	πεφάσθω.

INFINITIVE.	PARTICIPLE.
Perfect.	**Perfect.**
πεφάσθαι.	*πεφασμέν-ος, η, ον.*

MIDDLE VOICE.

INDICATIVE MOOD.

Present.

Sing.	Dual.	Plur.
φα-μαὶ, σαὶ, ταὶ,	*μεθον, σθον, σθον,*	*μεθα, σθε, νται.*

Imperfect and Second Aorist.

ἐφά-μην, σο, το,	*μεθον, σθον, σθην,*	*μεθα, σθε, ντο.*

Present.

φάσ-ο, σθω,	*θον, θων,*	*θε, θωσαν.*

INFINITIVE.	PARTICIPLE.
Present.	**Present.**
φάσθαι.	*φάμεν-ος, η, ον.*

A GENERAL LIST OF IRREGULAR AND DEFECTIVE VERBS.

THERE are few Verbs in the Greek language, which can be regularly conjugated in all their Moods and Tenses. Some of these deficiencies may be traced to harmony; of others, it is difficult to assign the causes. Defective tenses are supplied either from obsolete forms of the same Verbs, from kindred forms in other Dialects, or from some other Verbs in use.[1] To assist the learner in tracing these tenses to their respective Themes or Roots, the following list has been compiled. It consists of analogies, as far as they can be applied to any species of Verbs; but in general it contains the particular formation of each tense in common use.

Of the following Verbs, those which are used only in the Present and Imperfect, will be found in the first column; the next column will contain the obsolete Roots, followed by the tenses which are formed from them.

A.

To admire,	*Ἄγαμαι,*	*ἀγάω,*	*ἀγάσομαι, ἠγασάμην, ἤγασμαι, ἠγάσθην.*
break,	*Ἀγνύω,*	*ἄγω,*	*ἄξω, ἦξα, ἦχα, ἦγον.*
	Ἄγνυμι,	*Fάγω,*	*ἔαξα, ἔαχα, ἔαγον, ἐάγην, ἔᾶγα.*[2]

Such is the case in some Latin Verbs. Thus, *ferio* is used only in the Tenses formed from the Present, and borrows the Perfect and Supine and the Tenses formed from them, from *percutio.*

[2] *Ἄγω, to break,* conjugated with the Digamma, *Fάγω,* forms *ἔFαξα, ἔFαχα, ἔFαγον.* But, as the Digamma is seldom expressed in writing, the words will be *ἔαξα, ἔαχα, ἔαγον.*

To act, Ἄγω, ἄξω, ἦχα, } ἀγάγω, ἤγαγον, ἠγαγόμην.
please, Ἅδω, Ἁνδάνω, } ἁδέω, ἁδήσω, ἥδηκα, ἧδον and ἕαδον, ἕαδα.[1]

Verbs in αζω, *frequentatives,* as τροχάζω, *to run often.*[2]

Verbs in αθω, *derivatives,*[3] as διωκάθω, from διώκω, *to pursue.*

Verbs in αιω, *derivatives,*[3] as κεραίω, from κεράω, *to mix.*

take, Αἱρέω, αἱρήσω, ἥρηκα, } ἕλω, εἷλον, εἱλόμην, ἑλῶ, ἑλοῦμαι, εἱλάμην.
perceive, Αἰσθάνομαι, αἰσθέω, αἰσθήσομαι, ᾔσθημαι, ᾐσθόμην.
increase, Ἀλδαίνω, Ἀλδήσκω, } ἀλδέω, ἀλδήσω, ἤλδηκα.
ward off, Ἀλέξω, } ἀλέκω, ἀλεξάμην. ἀλεξέω, ἀλεξήσω.
shun, Ἀλέομαι, ἀλεύω, ἤλευσα, ἠλευάμην and ἠλεάμην by Syncope.

---

[1] This seems to be put for ἔϜαδα. That ἅδω had the Digamma appears from εὔαδε, *Odyss.* XVI. 28.

[2] Verbs of these three classes, and others in this list of the same form, have generally the Pres. and Imperf. only.

[3] In this list, *derivatives* are those which are derived from other *Verbs.*

From *Substantives* and *Adjectives,* Verbs in αω, εω, υω, ευω, αζω, ιζω, αινω, υνω, are generally derived; as τιμάω from τιμή, φιλέω from φίλος, δηλόω from δῆλος, δουλεύω from δοῦλος, δικάζω from δίκη, ἐλπίζω from ἐλπὶς, σημαίνω from σῆμα, μηκύνω from μῆκος, &c.

To roll,	Ἀλινδέω,	ἀλίω,	ἀλίσω, ἤλικα.
take,	Ἁλίσκω,	ἁλόω,	ἁλώ-σω, σομαι, ἥλωσα, ἥλωκα & ἑάλωκα, ἥλωμαι, ἥλων and ἑάλων.
find out,	Ἀλφαίνω,	ἀλφέω,	ἀλφήσω.
sin,	Ἁμαρτάνω,	ἁμαρτέω,	ἁμαρτή-σω, σομαι, ἡμάρτησα, κα, μαι, ἥμαρτον, Poet. ἤμβροτον.
order,	Ἀνώγω, ἀνώξω, ἤνωγα & ἄνωγα.	ἀνωγέω, ἀνώγημι,	Imp. ἠνώγουν, ἀνωγήσω. Imper. ἀνώγηθι, ἄνωχθι.
be hated,	Ἀπεχθάνομαι,	ἀπεχθέω,	ἀπεχθήσομαι, ἀπήχθημαι, ἀπηχθόμην.
please,	Ἀρέσκω, Ἄρω,	ἀρέω,	ἀρέ-σω, σομαι, ἤρεσα, ἠρεσάμην, ἤρεσμαι. ἠρέσθην.
increase,	Αὐξάνω, Αὔξω, Ἀέξω,	αὐξέω,	αὐξή-σω, σομαι, ηὔξη-σα, μαι, ηὐξήθην.
be displeased,	Ἄχθομαι,	ἀχθέω,	ἀχθέσομαι, ἠχθέσθην, ἀχθεσθήσομαι.

Verbs in αω, *frequentatives*, as ἰκτάω, *to come frequently.*

Verbs in ιαω, signifying *desire*, as μαθητιάω, *to desire to learn.*

Verbs in αω, signifying *imitation*, as χιάω, *to be white as snow.*

B.

go,	Βαίνω,	βάω,	βήσομαι, ἔβησα, ἐβησάμην, βέβη-κα, μαι, βέβαα, 2d Fut. βέομαι.
		βιβάω,	Part. Pres. βιβῶν.
		βίβημι,	2d A. ἔβην, Subj. βείω, Part. Pr. βιβάς.

To cast,	Βάλλω, βαλῶ, ἔβαλον, βέβολα,	βλέω,	βλήσω, βέβλη-κα, μαι, ἐβλήθην, βληθήσομαι.
		βαλλέω,	βαλλήσω.
		βλῆμι,	ἔβλην, 2d A. Opt. M. 2d Pers. βλεῖο.
		βολέω,	βέβολα.
live,	Βιώσκω,	βιόω,	βιώσομαι, βεβίω-κα, μαι, ἔβιον.
		βίωμι,	ἐβίων.
bud,	Βλαστάνω,	βλαστέω,	βλαστήσω, βεβλάστηκα, ἔβλαστον.
feed,	Βόσκω,	βοσκέω,	βοσκή-σω, σομαι; βεβόσκηκα.
		βόω,	βώσω, βέβωκα.
will,	Βούλομαι,	βουλέω,	βουλήσομαι, βεβούλημαι, ἐβουλήθην.
eat,	Βρώσκω, Βιβρώσκω,	βρόω,	βρώσω, βέβρωκα.
		βρῶμι,	ἔβρων.
		βεβρώθω,	βεβρώθοιμι.

Verbs in βω, preceded by a consonant, as φέρβω, *to feed.*

Γ.

marry,	Γάμω, ἔγημα, ἐγημάμην,	γαμέω,	γαμήσω, γαμέσομαι; ἐγάμησα, γεγάμη-κα, μαι, ἐγαμήθην.
grow old,	Γηράσκω,	γηράω,	γηράσομαι; ἐγήρασα, γεγήρακα.
		γήρημι,	Pr. Inf. γηρᾶναι, Part. γηράς.
become,	Γίγνομαι,[1] Γίνομαι,	γενέω,	γενήσομαι, ἐγενησάμην, γεγένημαι, ἐγενήθην, ἐγενόμην, γέγονα.
		γείνω,	γείνομαι, ἐγεινάμην.
		γάω,	γέγαα.
know,	Γιγνώσκω,[1] Γινώσκω,	γνόω,	γνώ-σω, σομαι, ἔγνω-κα, σμαι, ἐγνώσθην, γνωσθήσομαι.
		γνῶμι,	ἔγνων.

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[1] The ancient form was *γίγνομαι* and *γιγνώσκω;* which was softened into *γίνομαι* and *γινώσκω.*

Δ.

To learn,	Δαίω,	δαέω,	δαή-σω, σομαι, δεδάηκα and δέδαα, δεδάημαι, ἐδάην, (δέδηα, 2 Aor. M. Subj. δάηται, *to burn.*)
divide,	Δαίω,	δάζω,	δά-σω, σομαι, ἔδασα, ἐδασάμην, δέδα-κα, σμαι.
bite,	Δάκνω,	δήκω,	δή-ξω, ξομαι, ἔδηξα, δέδη-χα, γμαι, ἐδήχθην, ἔδακον.
sleep,	Δαρθάνω,	δαρθέω,	δαρθήσομαι, δεδάρθηκα, ἐδάρθην, ἔδαρθον and ἔδραθον.
fear,	Δειδώ, δείσω, δέδεικα,	δείδιμι, δίω,	Imper. δέδιθι and δείδιθι. ἔδιον, Perf. M. δέδια.
ask,	Δέομαι,	δεέω,	δεήσομαι, δεδέημαι, ἐδεήθην, δεηθήσομαι.
teach,	Διδάσκω, διδάξω, δεδίδαχα,	διδασκέω,	διδασκήσω.
fly,	Διδράσκω, διδράξω,	δράω, δρῆμι,	δρά-σω, σομαι, ἔδρασα, δέδρακα. ἔδρην and ἔδραν.
think,	Δοκέω, Poet. δοκήσω, δεδόκηκα,	δόκω, δοάζω,	δόξω, ἔδοξα, δέδο-κα, γμαι and κημαι. δοάσομαι, ἐδοασάμην, Sync. ἐδοάμην.
be able,	Δύναμαι,	δυνάω, δυνάζω,	δυνήσομαι, ἐδυνησάμην, δεδύνημαι, ἐδυνήθην. ἐδυνάσθην.
go in or down,	Δύνω,	δύω, δῦμι,	δύσω, σομαι, δέδυ-κα, σμαι. ἔδυν.

Verbs in δω, preceded by a consonant, as κυλίνδω, *to roll.*

E.

excite,	Ἐγείρω,	ἔγρω,	ἠγρόμην, ἐγρήγορα.
eat,	Ἔδω, ἔσω, ἦκα,	ἐδέω, ἐδόω,	ἔδηκα, ἐδέσθην, ἔδηδα. ἔδοκα, and ἐδήδοκα, ἐδήδομαι.

Verbs in εθω, *derivatives*, as φλεγέθω, from φλέγω, *to burn.*

To see, or *know,*	*Εἴδω,* *εἴσω,* *εἶδον, ἴδον,* *οἶδα,*[1]	*εἰδέω,* *εἴδημι,*	*εἰδήσω, εἴδη-σα, κα,* Plu. *ᾔδειν.* Pr. Opt. *εἰδείην,* Inf. *εἰδέναι.*

Verbs in *εινω*, *poetical*, as ἐρεείνω, *to ask.*

say, *ask,*	*Εἴρω,* *ἐρῶ,* *ἔρομαι,*	*εἰρέω,* *ἐρέω,*	*εἰρήσομαι.* *ἐρήσομαι, εἴρη-κα, μαι, εἰρέθην.*

Verbs in *ειω*, signifying *desire*, formed from Futures, as ὀψείω, *to desire to see*, from ὄπτω, F. ὄψω.

drive,	*᾿Ελαύνω,*[2]	*ἐλάω,*	*ἐλάσω,*[3] *ἤλασα, ἠλασάμην, ἤλακα* and *ἠλήλακα, ἐλήλακα, ἤλαμαι, ἠλήλαμαι,* and *ἤλασμαι, ἠλάθην* and *ἠλάσθην.*
perish,	*Ἔῤῥω,*	*ἐῤῥέω,*	*ἐῤῥήσω, ἤῤῥησα.*
make red,	*᾿Ερυθαίνω,*	*ἐρυθέω,* *ἐρύθω,*	*ἐρυθήσω.* *ἐρύσω.*
come,	*Ἔρχομαι,*	*ἐλεύθω,*	*ἐλεύσομαι, ἤλευσα, ἤλυθον,* Sync. *ἦλθον,* Perf. M. *ἤλυθα* and *ἐλήλυθα.*
eat,	*Ἔσθω,* *᾿Εσθίω,*		*ἔδω,* see page 131.
sleep,	*Εὕδω,*	*εὑδέω,*	*εὑδήσω.*
find,	*Εὑρίσκω,*	*εὑρέω,*	*εὑρήσω, εὑρησάμην, εὕρη-κα,*

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[1] *Οἶδα* has the force of the Present, as in Latin *novi.*

[2] The origin of this Verb is *ἔλω*. Hence three forms are derived: the Bœotic, *ἐλάω;* the Æolic, *ἐλαύω;* and the Doric, *ἐλαύνω.*

[3] In this tense *σ* is frequently dropped, and the Contract form is adopted; thus, *ἐλῶ, ἐλᾷς, ἐλᾷ.* *Ἔλσαι* comes from *ἔλλω.*

			μαι, εὑρέθην, εὑρεθήσομαι, εὗρον, εὑρόμην.
To have,	Ἔχω, ἕξω,	σχέω, σχῆμι,	σχή-σω, σομαι, ἔσχη-κα, μαι, ἐσχέθην, σχεθήσομαι, ἔσχον, ἐσχόμην. 2d A. Imper. σχές.
cook,	Ἕψω,	ἑψέω,	ἑψήσω, ἑψήσομαι.

Z.

live,	Ζάω, ζήσω,	ζῆμι,	ἔζην, ζῆθι and ζῆ.
gird,	Ζωννύω, Ζώννυμι,	ζόω,	ζώσω, ἔζωσα, ἐζωσάμην, ἔζω-κα, σμαι, ἐζώσθην.

Θ.

be willing;	Θέλω,	θελέω,	θελήσω, ἐθέλησα, τεθέληκα.
sharpen,	Θηγάνω,	θήγω,	θήξω, ἔθηξα, ἐθηξάμην, τέθη-χα, γμαι.
touch,	Θιγγάνω,	θίγω,	θί-ξω, ξομαι, ἔθιγον.
die,	Θνήσκω, θνήξω,	θνάω, θήνω, τεθνήκω, τέθνημι,	τέθνηκα, τέθναα, τέθνεικα, & τέθνεια, τεθνεὼς, (ῶσα, gen. ῶτος.) ἔθανον, 2 F. M. θανοῦμαι. τεθνή-ξω, ομαι. Pr. Imperf. τέθναθι, Opt. τεθναίην, Inf. τεθνάναι, Part. τεθνὰς, 2d. A. ἔθνην.
leap,	Θορνύω, Θόρνυμι, Θρώσκω,	θορέω,	θορήσω, ἔθορον, θοροῦμαι.

I.

place,	Ἱδρύνω,	ἱδρύω,	ἱδρύσω, ἵδρυσα, ἱδρυσάμην, ἵδρυ-κα, μαι, ἱδρύθην and ἱδρύνθην.
cause to sit,	Ἱζάνω,	ἱζάω, ἵζω,	ἱζήσω, ἵζησα, ἵσω, ἷσα.

Verbs in ιζω, *derivatives* from Verbs, as πολεμίζω from πολεμέω, *to fight*.

To direct,	Ἰθύνω,	ἰθύω,	ἰθύσω, ἴθυσα.
come,	Ἱκνέομαι,	ἵκω, ἵξω,	ἵξομαι, ἱξάμην, ἷγμαι, ἱκόμην. ἷξον.
appease,	Ἱλάσκομαι, ἱλάξομαι,	ἱλάω, ἵλημι,	ἱλάσομαι, ἱλασάμην, ἵληκα, ἱλάσθην, ἱλασθήσομαι. ἵλαθι, Pr. M. ἵλαμαι.
fly,	Ἵπτημι, ἔπτην,	πτάω,	πτήσω, πέπτηκα, πέπταμαι.

K.

burn,	Καίω, καύσω, κέκαυκα,	κήω,	ἔκηα, and ἔκεια, ἐκηάμην and ἐκειάμην, ἔκαον, ἐκάην.
mix,	Κεραννύω, Κεράννυμι, Κίρνημι,	κεράω, κράω,	κεράσω, ἐκέρασα, ἐκερασάμην, κεκέρασμαι, ἐκεράσθην, κερασθήσομαι. κράσω, κέκρα-κα, μαι, ἐκράθην, κραθήσομαι.
gain,	Κερδαίνω, κερδανῶ, κεκέρδακα,	κερδέω,	κερδή-σω, σομαι, ἐκέρδησα, κεκέρδηκα.
find,	Κιχάνω, Κίχημι,	κιχέω,	κιχήσομαι, ἐκίχησα, ἐκιχησάμην, ἔκιχον.
shout,	Κλάζω, κλάγξω, κέκλαγχα,	κλήγω,	Perf. M. κέκληγα.
weep,	Κλαίω, κλαύσω, κέκλαυκα,	κλαιέω,	κλαιήσω.
hear,	Κλύω,	κλῦμι,	Imper. κλῦθι and κέκλυθι.
satisfy,	Κορεννύω, Κορέννυμι,	κορέω,	κορέσω, ἐκόρεσα, ἐκορεσάμην, κεκόρε-κα, μαι, ἐκορέσθην.
hang,	Κρεμαννύω, Κρεμάννυμι,	κρεμάω, κρέμημι,	κρεμάσω, κρεμάσομαι, ἐκρέμασα, ἐκρεμασάμην, ἐκρεμάσθην. κρέμαμαι.
kill,	Κτείνω, κτενῶ, ἔκτακα & ἐκτόνηκα,	κτῆμι,	ἔκταν; 2d. A. M. ἐκτάμην, Inf. κτάσθαι, Part. κτάμενος.

To roll,	*Κυλίνδω,*	κυλίω, κυλινδέω,	κυλίσω, ἐκύλισα, ἐκυλίσθην. κυλινδήσω.
fawn,	*Κυνέω,* *κυνήσω,*	κύω,	κύσω, ἔκυσα and ἔκυσσα.

Λ.

draw lots,	*Λαγχάνω,*	λήχω,	λή-ξω, ξομαι, λέληχα, Att. εἴλη-χα, γμαι, ἔλαχον, Perf. M. λέλογχα.
receive,	*Λαμβάνω,*	λήβω,	λήψομαι, λέληφα, Att. εἴληφα, λέλημμαι and εἴλημμαι, ἐλήφθην and εἰλήφθην, ληφθήσομαι, ἔλαβον, ἐλαβόμην.
		λαβέω,	λελάβηκα.
		λάμβω,	λάμψομαι, ἐλαμψάμην, λέλαμμαι, ἐλάμφθην.
be concealed or escape,	*Λανθάνω,*	λήθω,	Imp. ἔληθον, λή-σω, σομαι, λέλησμαι, and λέλασμαι, ἐλήσθην, ἔλαθον, ἐλαθόμην, λέληθα.

Μ.

learn,	*Μανθάνω,*	μαθέω,	μαθήσομαι, ἐμαθησάμην, μεμάθηκα, ἔμαθον.
obtain,	*Μάρπτω,*	μάπω,	ἔμαπον, μαπέειν, μεμάποιεν.
fight,	*Μάχομαι,*	μαχέω,	μαχήσομαι and μαχέσομαι, ἐμαχεσάμην and ἐμαχησάμην, μεμάχημαι, 2 F. μαχοῦμαι.
about to be,	*Μέλλω,*	μελλέω,	μελλήσω, ἐμέλλησα.
care,	*Μέλω,*[1]	μελέω,	μελήσω, ἐμελησάμην, μεμέλη-κα, μαι and μέμβλημαι, ἐμελήθην, ἔμελον, μέμηλα.
mingle,	*Μιγνύω,* *Μίγνυμι,*	μίγω,	μί-ξω, ξομαι, ἔμιξα, μέμι-χα, γμαι, μεμίξομαι, ἐμίχθην, 2. A. P. ἐμίγην, μιγήσομαι.
remember,	*Μιμνήσκω,*	μνάω,	μνή-σω, σομαι, ἔμνησα, ἐμνησάμην, μέμνημαι, μεμνήσομαι, ἐμνήσθην, μνησθήσομαι.

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[1] This Verb is chiefly used as an Impersonal.

To remain,	*Μίμνω,*	*μενέω,*	*μεμένηκα.*
wipe off,	*Μοργνύω,* *Μόργνυμι,* *Ὀμόργνυμι,*	*μόργω,*	*μόρξω, ἐμορξάμην.*
bellow,	*Μύκω,* *μέμυκα,* *ἔμυκον,*	*μυκάω,*	*μυκήσω.*

N.

inhabit,	*Ναίω,*	*νάω,*	*νάσομαι, ἔνασα, ἐνασάμην, ἐνάσθην.*

Verbs in *ναω*, ... *νεω*, *derivatives,* as *περνάω* from *περάω, to pass over.*

O.

be pained,	*Ὀδάξω,*	*οδαξέω,*	*ὀδαξήσω.*
smell,	*Ὄζω,* *ὄσω,* Perf. M. *ωδα,*[1]	*ὀζέω,*	*ὀζέσω* and *ὀζήσω, ὤζεσα.*
swell,	*Οἰδαίνω,* *Οἰδάνω,* *Οἰδίσκω,*	*οἰδέω,*	*οἰδήσω, ᾤδη-σα, κα.*
think,	*Οἴομαι,* *Οἶμαι,*	*οἰέω,*	*οἰήσομαι, ᾤημαι, ᾠήμην, ᾠήθην.*
go,	*Οἴχομαι* 2 A. *ᾠχόμην,*	*οἰχέω,* *οἰχόω,*	*οἰχήσομαι, ᾤχη-κα, μαι.* *ᾤχωκα.*
slide,	*Ὀλισθαίνω,* *Ὀλισθάνω,*	*ὀλισθέω,*	*ὠλίσθη-σα, κα, ᾤλισθον, ὠλίσθην.*
destroy,	*Ὀλλύω,* *Ὄλλυμι,*	*ὀλέω,*	*ὀλέσω, ὤλεσα, ὤλε-κα, μαι,* and *ὀλώλεκα, ὠλέσθην, ὦλον, ὀλῶ, ὠλόμην, ὀλοῦμαι, ὦλα* and *ὄλωλα.*
swear,	*Ὀμνύω,* *Ὄμνυμι,*	*ὀμόω,*	*ὀμόσω, ὤμοσα, ὠμοσάμην, ὤμοκα* and *ὀμώμοκα, μαι,* 2 F. M. *ὀμοῦμαι.*
imprint,	*Ὀμόργνυμι,*	*ὀμόργω,*	*ὀμόρξω, ὠμορξάμην.*

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[1] *Ὄδωδα,* has the sense of the present.

To assist,	Ὄνημι, Ὀνίνημι,	ὀνέω,	ὀνή-σω, σομαι, ὤνησα, ὠνησάμην and ὠνάμην, ὤνημαι, ὠνάθην, 2 Aor. ὠνάμην.
excite,	Ὀρνύω, Ὄρνυμι,	ὄρω,	ὄρσω, ὦρσα, ὦρμαι, ὄρωρα and ὤρορα, ὠρόμην.
smell,	Ὀσφραίνομαι,	ὀσφρέω,	ὀσφρήσομαι, ὠσφρόμην.
owe,	Ὀφείλω, Ὄφλω, Ὀφλισκάνω,	ὀφειλέω,	ὀφειλήσω, ὠφείληκα, ὤφειλον and ὤφελον.
		ὀφλέω,	ὀφλήσω, ὤφληκα.
			Π.
		πήθω,	πείσομαι Bœot. for πήσομαι, ἔπησα, ἔπαθον, πέπηθα.
suffer,	Πάσχω,	παθέω,	παθήσω, ἐπάθησα, πεπάθηκα.
		πένθω,	Perf. M. πέπονθα, πέποσθα, and πέποσχα.
pass, *sell,* *buy,*	Περνάω, Πέρνημι, Πιπράσκω, Πρίαμαι,	περάω,[1]	Sync. πράω, πράσω, πέπρα-κα, μαι, πεπράσομαι, ἐπράθην, πραθήσομαι.
cook or digest,	Πέσσω,	πέπτω,	πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην.
lay open,	Πεταννύω, Πετάννυμι,	πετάζω, πετάω,	πετάσω, ἐπέτασα, πεπέτακα and πέπτακα, πεπέτα-σμαι, πέπτασμαι, and μαι, ἐπετάσθην.
fasten,	Πηγνύω, Πήγνυμι,	πήγω,	πήξω, ἔπηξα, ἐπηξάμην, πέπηχα, γμαι, ἐπήχθην, ἐπάγην, παγήσομαι, πέπηγα.
		πόω,	πώσω, πέπω-κα, μαι and πέπομαι, ἐπόθην.
drink,	Πίνω, Πῶμι,	πίω,	Pres. M. πίομαι, πίσομαι, ἔπιον, 2 F. M. πιοῦμαι.
		πῖμι,	Imper. πῖθι.
give to drink,	Πιπίσκω,	πίω,	πίσω, ἔπισα.

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[1] *Περάω, to pass into another country; περνάω, to pass for the purpose of selling;* πρίαμαι, in the Middle Voice, *to buy a person* or *thing, brought from another country.*

To fill,	Πίπλημι, Πίμπλημι, Πιμπλάνω,	πλάω,	πλήσω, ἔπλησ-α, ἀμην, πέπλησμαι, ἐπλήσθην, πέπληθα.
		πλῆμι,	Imp. Pass. ἐπλήμην.
		πτόω,	πέπτωκα.
fall,	Πίπτω,	πέτω,	ἔπεσα, ἐπεσάμην.
		πεσέω,	ἔπεσον, 2 F. M. πεσοῦμαι.
sneeze,	Πτάρνυμαι,	πταίρω,	ἔπταρον.
inquire,	Πυνθάνομαι,	πεύθω,	πεύσομαι, πέπυσμαι, ἐπυθόμην, πυθοῦμαι.

Ρ.

do,	Ῥέζω, ῥέξω, ἔῤῥεξα,	ἔργω,	Att. ἔρδω, ἔρξω, ἔργμαι, εἶργμαι and ἔεργμαι, Perf. M. ἔοργα.
flow,	Ῥέω,	ῥυέω,	ῥυήσω, ῥυήσομαι, ἐῤῥύηκα, ἐῤῥύην.
break,	Ῥηγνύω, Ῥήγνυμι,	ῥήσσω,	ῥήξω, ἔῤῥη-ξα, -ξάμην, -γα & ἔῤῥωγα, ἐῤῥάγην, ῥαγήσομαι.
strengthen,	Ῥωννύω, Ῥώννυμι,	ῥόω,	ῥώσω, ἔῤῥω-σα, κα, μαι & σμαι, ἐῤῥώσθην, ἔῤῥωσο, *farewell.*

Σ.

quench,	Σβεννύω, Σβέννυμι,	σβέω,	σβέσω, ἔσβεσα, ἔσβεκα and ἔσβηκα, ἔσβεσμαι, ἐσβέσθην, σβεσθήσομαι.
		σβῆμι,	ἔσβην.
scatter,	Σκεδαννύω, Σκεδάννυμι,	σκεδάω,	σκεδάσω, ἐσκέδα-σα, σμαι, ἐσκεδάσθην.
		σκλάω,	σκλήσομαι, 1 Aor. ἔσκηλα, ἔσκληκα.
dry up,	Σκέλλω,		
		σκλῆμι,	Pr. Inf. σκλῆναι.

Verbs in σκω,[1] *derivatives*, form their tenses

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[1] Verbs in σκω, which have a great affinity to Verbs in μι, are derived from Primitives in αω, εω, οω, and υω, and are formed by the insertion of κ after the σ of the 1st Future; thus, from γηράω, γηράσω, is formed γηράσκω, *to*

from their primitives, as εὑρίσκω, εὑρέω, εὑρήσω, &c. *to find.*

To offer libation,	Σπένδω,	σπείω,	σπεί-σω, σομαι, ἔσπεισ-α, άμην, μαι, θην.
spread,	Στορεννύω,		
	Στορέννυμι,	στορέω,	στορέσω, στορῶ, ἐστόρεσ-α, άμην, θην.
	Στόρνυμι,		
	Στρωννύω,	στρόω,	στρώσω, ἔστρωσα, ἐστρωσάμην,
	Στρώννυμι,		ἔστρωμαι.
have,	Σχέθω,	σχέω,	see page 183.
			T.
bear,	Ταλάω,	τλάω,	τλήσομαι, τέτληκα.
	Τέτλημι,	τλῆμι,	ἔτλην.
extend,	Τανύω,	τάγω,	ἔταγον, τέταγα.
cut,	Τέμνω,[1]	τεμέω,	τεμήσω.
	τεμῶ,	τμέω,	τμήξω, ἔτμηξα, τέτμη-κα,
	τετέμηκα,	τμήγω,	μαι, ἐτμήθην, ἔτμα-γον, γην, τμαγήσομαι.
bring forth,	Τίκτω,	τέκω,	τέ-ξω, ξομαι, ἐτέχθην, ἔτεκον, ἐτεκόμην, τέτοκα.
bore	Τιτράω,	τράω,	τρήσω; ἔτρησα, τέτρη-κα, μαι,
through,	Τίτρημι,	τιτραίνω,	1. A. ἐτίτρηνα. [ἐτρήθην.
wound,	Τιτρώσκω,	τρόω,	τρώσω, σομαι, ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι.

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grow old; from ἀρέω, ἀρέσω, ἀρέσκω, *to please;* from βιόω, βιώσω, βιώσκω, *to live;* and from μεθύω, μεθύσω, μεθύσκω, *to be drunk.*

Some of these, like Verbs in μι, prefix the Reduplication, as γιγνώσκω, *to know,* from γνώσω, τιτρώσκω, *to wound,* from τρώσω. Some change the vowel of the penultima, as ἡβῶ, ἡβήσω, ἡβάσκω, *to grow up.*

[1] Τέμνω, and τάμνω, are both found; the former derived from τέμω, the latter from τάμω. Hence the 2d Aorist is either ἔτεμον or ἔταμον. See page 79.

To run,	Τρέχω,	δραμέω,	δεδράμη-κα, μαι.
	θρέξω,	δρέμω,	ἔδραμον, 2. F. M. δραμοῦμαι. δέδρομα.
eat,	Τρώγω, ἔτραγον,	φάγω,	φάγομαι, 2 F. M. φαγοῦμαι, ἔφαγον.
be,	Τυγχάνω,	τυχέω,	τυχήσω, ἐτύχησα, τεύχηκα.
		τεύχω,	τεύξομαι, τέτευχα, τέτυγμαι, τετύξομαι, ἐτύχθην, ἔτυχον.

Υ.

promise,	Ὑπισχνέομαι,	ὑποσχέω,	ὑποσχήσομαι, ὑπέσχημαι, ὑπεσχ-έθην, όμην.

Verbs in υθω, *derivatives,* as φθινύθω, from φθέω, *to consume.*

Verbs in νυω, *polysyllables,* as σβεννύω, *to quench.*

Φ.

say,	Φάσκω,	φάω,	φήσω, ἔφησα.
		φημὶ,	ἔφην, ἐφάμην.
bear,	Φέρω,	οἴω,	οἴσω, οἴσομαι, οἴσθην, οἰσθήσομαι.
		ἐνέγκω,	1. A. ἤνεγκα, ἠνεγκάμην, ἠνέχθην, ἤνεγκον, ἠνεγκόμην.
		ἐνέκω,	1. A. ηνεικα, ἠνεικάμην, ἐνήνεγμαι, ἠνέχθην.
		ἐνέχω,	Perf. M. ἐνήνοχα.
		φορέω,	φορήσω, ἐφόρησα, πεφόρημαι, Sync. φρέω, φρήσω, &c.
		φρῆμι,	Imperat. 2 A. φρές.
prevent,	Φθάνω,	φθάω,	φθάσω, ήσομαι, ἔφθα-σα, κα.
		φθῆμι,	ἔφθην.
corrupt,	Φθίνω,	φθίω,	φθί-σω, σομαι, ἔφθι-σα, κα, μαι.

To produce,	Φύω,[1] φύσω, πέφυκα,	φῦμι, ἔφυν.

Χ.

rejoice,	Χαίρω, χαρῶ, κέχαρκα,	χαρέω, χαρήσω, χαρήσομαι, ἐχάρην. χαιρέω, χαιρήσω, ἐχαίρησα, κεχάρηκα, μαι, κεχαρήσομαι.
contain,	Χανδάνω,	χάζω, ἔχαδον, κέχανδα. χείω, χείσομαι.
gape,	Χάσκω, Χασκάζω,	χαίνω, χανῶ, χανοῦμαι, ἔχανον, κέχανα and κέχηνα.
colour,	Χρωννύω, Χρώννυμι,	χρόω, χρώσω, κέχρω-μαι and σμαι.
bury, or *heap up,*	Χωννύω, Χώννυμι,	χόω, χώσω, ἔχωσα, κέχωσμαι, ἐχώσθην, χωσθήσομαι.

Ω.

drive, shove,	Ὠθέω, ἐώθουν, ὠθήσω,	ὤθω ὤσω, ὦσα, ὦσμαι, ὤσθην.[2]

Verbal Nouns

are formed from Tenses of the Indicative, by dropping the Augment, and changing the termination.

Some are formed from the *Present*, as δύναμις, *strength*, from δύναμαι, *to be able*, κλέπτης, *a thief*, from κλέπτω, *to steal*.

Some few from the *Aorist*, as δόξα from ἔδοξα, θήκη from ἔθηκα: φυγὴ from ἔφυγον, πάθος from ἔπαθον.

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[1] Φύω signifies *to produce*; Φῦμι, in the middle sense, *to suffer one's self to be produced*, or *to be born*. The Perf. πέφυκα, as well as the 2d Aor. ἔφυν, φῦναι, and φὺς, has a passive signification.

[2] To the list of Defective, may be added Impersonal Verbs, which differ little from those in the Latin language, and will be easily learnt by use.

ADVERBS.[1]

Those which require particular notice, as distinguished from the Latin, are the following; signifying,

In a place, ending in ϑα, ϑι, χῆ, χου, and οι; as ἐνταῦθα, *here*; οὐρανόθι, *in Heaven*; παντα-

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The larger proportion are formed from,

1. The *Perfect Active*, distinguished by κ, χ, or φ, in the last syllable, as φρίκη from πέφρικα, διδαχὴ from δεδίδαχα, γραφὴ from γέγραφα.

2. *Perfect Passive.*

First Person, distinguished by *M*, and ending in
μα, ποίημα from πεποίημαι,
μη, μνήμη from μέμνημαι,
μος, ψαλμὸς, from ἔψαλμαι,
μων, μνήμων from μέμνημαι.

Second Person, distinguished by *Σ*, and ending in
σια, ϑυσία from τέθυσαι,
σις, λέξις from λέλεξαι,
σιος, ϑαυμάσιος from τεθαύμασαι,
σιμος, χρήσιμος from κέχρησαι.

Third Person distinguished by *T*, and ending in
τηρ, της, δοτὴρ, ποιητὴς,
τηριος, τηριον, λυτήριος, ποτήριον,
τος, τικος, αἰσθητὸς, ἀκουστικὸς,
τρα, τρον, μάκτρα, κάτοπτρον,
τωρ, κοσμήτωρ,
τεος, τεα, τεον, γραπτέος, γραπτέα, γραπτέον.

3. *Perfect Middle*, terminating in α, ας, ευς, η, ης, ις, ος, as φθορὰ from ἔφθορα, νομὰς from νένομα, τοκεὺς from τέτοκα, τροφὴ from τέτροφα, τύπης from τέτυπα, βολὶς from βέβολα, τομὸς from τέτομα, &c.

[1] The undeclinable parts of speech are comprised under the general name of PARTICLES.

χη and πανταχοῦ, *in every place*; πεδοῖ, *on the ground.*

Motion from a place, in θε and θεν, as οὐρανόθε, and οὐρανόθεν, *from Heaven.*

Motion to a place, in δε, ζε, σε, and σι, as οὐρανόνδε,[1] and οὐρανόσε, *to Heaven*; χαμᾶζε, *to the ground*; Ἀθήνησι, *to Athens.*

ADVERBIAL PARTICLES, used only in composition.

α or αν, signifying
- *Privation*, from ἄνευ, *without*,[2] as ἄνυδρος, *without water.*
- *Increase*, from ἄγαν, *much*, as ἄξυλος, *much wooded.*
- *Union*, from ἅμα, *together*, as ἄλοχος, *a consort.*

The following signify *increase*;

αρι from ἄρω, *to furnish.*
βου, from βοῦς, *an ox.*
βρι, from βριθὺς, *strong.*
δα, from δασὺς, *thick.*
ερι, from ἔρω, *to connect.*
ζα, Æolic for διά.
λα, from λίαν, *much.*
λι, the same.

Δυς signifies *difficulty*, as δυστυχέω, *to be unhappy.*[3]

Νε and νη signify *privation*, like the Latin *ne*, as νηλεής, *without pity.*

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[1] Homer sometimes doubles δε, as ὅνδε δόμονδε.

[2] Αν before a consonant drops the ν, as ἀθάνατος, *immortal.* Thus the English Article *an*, from the German *ein*, drops the *n* before a consonant, as *an* arm, *a* man.

[3] So in Ovid, *Dyspari*, Unhappy Paris!

Metrical Synopsis of Inseparable Particles.

Ἀρ', ἐρι, βου, δα, ζα, λα, λι, βρι, composita augent.
Δυς, diff. *νε* et *νη,* priv. *α* privat, colligit, auget.

PREPOSITIONS.

Six are Monosyllables: *εἰς, ἐκ* or *ἐξ, ἐν, πρὸ, πρὸς, σὺν.*

Twelve Dissyllables: *ἀμφὶ, ἀνὰ, ἀντὶ, ἀπὸ, διὰ, ἐπὶ, κατὰ, μετὰ, παρὰ, περὶ, ὑπὲρ, ὑπό.*[1]

In composition, five of these *increase* the signification: *εἰς, ἐκ,* or *ἐξ, σὺν, περὶ, ὑπέρ.*

Six sometimes *increase,* and sometimes *change*: *ἀντὶ, ἀπὸ, διὰ, κατὰ, παρὰ, πρός.*

One *diminishes*: *ὑπό.*

One *changes*: *μετά.*

Metrical Synopsis of the Government of Prepositions.

Ἀντ', ἀπ', ἐκ, πρὸ, Genit. *εἰς, ἀν',* Acc. *σὺν, ἐν* que Dativo.
Δὶ, ὑπὲρ, Acc. Genitiv. *κατὰ, καὶ μετὰ* insuper addunt.
Ἀμφ', ἐπ', ὑπὸ, παρὰ, πρὸς, περὶ, tres sumunt sibi casus.
Poëtæ jungunt *ἀνὰ, καὶ κατὰ, καὶ μετὰ* Dandi.

CONJUNCTIONS

are exhibited with the Moods, to which they are joined, in the SYNTAX.

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[1] Of the Prepositions the three first are *Atonics,* without an accent; the rest are Oxytons.

SYNTAX.[1]

THE NOMINATIVE AND THE VERB.

The Nominative Case is the subject of the Verb; as

ἐγὼ δίδωμι, I give.

A Verb agrees with its Nominative in Number and Person; as

Σωκράτης ἔφη, Socrates said.
Ὀφθαλμὼ λάμπετον, His eyes shine.
Κατᾴδουσιν ὄρνιθες, Birds sing.

A Neuter Plural is generally joined with a Verb Singular; as

Ὄρεα τρέμε, Homer, *Mountains trembled.*[2]

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[1] Several rules of Construction, which are common to the Greek and Latin languages, are here omitted; but some of the anomalies are noticed, which the latter has imitated from the former.

[2] As a Noun of multitude Singular may be followed by a Verb Plural, so a Neuter Plural is often taken in a collective sense, and followed by a Verb Singular. Thus when Homer says *δοῦρα σέσηπε*, he means *the collection of planks and timber, with which the ships were constructed.*

The Plural Noun is sometimes Masculine or Feminine, but it is used in a collective sense; as *ἀχεῖται ὀμφαὶ μελέων*, Pindar; *δέδονται τλήμονες φυγαί*, Euripides.

A Dual Nominative is sometimes joined with a Verb Plural; as

Ἄμφω λέγουσι, Herodotus, *Both say.*[1]

SUBSTANTIVE AND SUBSTANTIVE.

Substantives signifying the same thing agree in case; as

Κυαξάρης, ὁ παῖς τοῦ Ἀστυάγου, Cyaxares the son of Astyages.

THE SUBSTANTIVE AND THE ADJECTIVE.

An Adjective agrees with its substantive in Gender, Number, and Case; as

Ἄνδρες ἀγαθοὶ, Good men.
Ὁμιλίαι κακαὶ, Evil Communications.
Ἔθνεα πολλὰ, Many nations.

In the Doric and Ionic Dialects the Singular or Plural Verb followed the Neuter Plural Nominative; the Attic restricted the Verb to the Singular, except in some instances, of which animals are the subject.

This construction is not confined to the Greek language. It is frequent in the Hebrew; see Exodus xxi: 4. Job xii: 7. Isaiah ii: 11. Psalm lxxiii: 7. &c. In French this mode is common in every Gender in an Impersonal form; *Il est des hommes, il est des femmes.* But the Verb in that case precedes the Nominative; *il vient de sonner dix heures;* if the Nominative precedes, it has a Verb Plural: *dix heures viennent de sonner.*

[1] In prose this construction is general.

In the same manner a Dual Substantive, as it signifies more than one, may have an Adjective Plural: but the Verb or Adjective can seldom be of the Dual Number, when the Noun implies more than two.

To this rule belong Articles, Pronominal Adjectives, and Participles.

An Adjective of the Masculine Gender is sometimes found with a Feminine Substantive; as

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Compound and Derivative Adjectives in ὁς are considered by the Attic writers as of two terminations, and are consequently used as Feminine as well as Masculine. See page 35.

Comparatives and Superlatives of three terminations sometimes express the Feminine by the Masculine termination, as *ἀπορώτερος ἡ λῆψις*, Thucydides.

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The relative often agrees with its Antecedent in case, by Attraction; as

Ἐν ταῖς ἑορταῖς, αἷς ἤγομεν, Aristophanes, *In the festivals, which we celebrated.*[2]

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The Article, when it differs from the English, is found in a general or indefinite sense, and even before proper names; as

Τὴν εἰρήνην ποιεῖσθαι, Demosthenes, *To make peace.*[1]
Ἔφη ὁ Σωκράτης, Xen. *Socrates said.*[2]

It is frequently joined to a participle; as

Ὁ φυλάττων, Her. *The guarding*, i. e. *he who guards.*[3]

The Article in the Neuter Gender, before a Genitive, signifies elliptically *possession* or *relation*; as

Ὁ Θεὸς τὰ τῶν ἀνθρώπων διοικεῖ, Isoc. *God directs the affairs of men.*[4]

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[1] Similar to this is the French idiom *la paix*. Even in these instances a particular emphasis is often implied; thus *ἡ εἰρήνη* may signify *the peace desired; ὁ Σωκράτης, the great philosopher*. In Italian *Il Tasso*, and in French *le Tasse*, express *the Poet Tasso*. Thus in Holinshed and Shakespeare, *The Douglas.*

[2] Xenophon frequently omits the Article, *ἀδικεῖ Σωκράτης*, Memor. but never with *ἔφη* or *εἶπε*.

[3] The Article is sometimes dropped by the Poets, and the Participle is used alone, as *εὑρὼν* Pind. the *inventor*; *ἀμῶντες*, Theocritus, the *reapers*. Thus in Horace *spectans*, the spectator; *mugientes*, the oxen.

[4] Sometimes the ellipsis is supplied, as *τὰ τῶν Θηβαίων πράγματα κακῶς ἔχει*, Isoc.

In some cases the relation between the Article and the Noun following is so close, that the distinction of the *property* and the *thing* itself is scarcely perceptible, as *τὸ τῆς τύχης ὀξείας, ἔχει τὰς μεταβολὰς*, Dem. FORTUNE, *has sud-*

THE GENITIVE.[1]

One Substantive governs another, signifying a different thing, in the Genitive; as

Σέλας ἡλίου, Light of the sun.

An Adjective in the Neuter Gender, without a Substantive, governs the Genitive; as

Τὸ λοιπὸν (μέρος) τῆς ἡμέρας, The rest of the day.

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den revolutions. Thus *Τὸ ἐμὸν, τὰ ἐμὰ*, are sometimes equivalent to *ἐγὼ*, &c.

The Plural Article, followed by *ἀμφὶ* and *περὶ* with a proper name, signifies *attendants*, or the *party*, as *οἱ ἀμφὶ Πρίαμον*, Hom. meaning *the attendants of Priam; ἐπετίθεντο τῷ Σωκράτει οἱ ἀμφὶ τὸν Ἄνυτον*, Ælian, meaning *the party of Anytus.* Here is evidently a distinction of persons, and Priam and Anytus alone cannot be implied. This is found in Latin; *Qui circa illum erant*, Ter. *Qui sunt a Platone*, Cic.

The Article has a peculiar construction in this elliptical form before an Accusative and an Infinitive Mood; as *τὸ χαίρειν τοῖς μιμήμασι πάντας, σύμφυτον τοῖς ἀνθρώποις ἐστὶ*, Arist. *This circumstance*, that all should delight in imitations, is natural to men. This form is common in the Scriptures; as *ἐν τῷ εἶναι αὐτὸν*, St. Luke; i. e. *ἐν τῷ χρόνῳ* or *πράγματι*, *in the time*, or *circumstance*, that he was; or simply, *while he was.*

[1] The primary signification of the Genitive is the *origin* or *cause*, from which a thing proceeds, or *possession.* To these may be traced most of the uses to which that case is applied. But in construction, it must depend either on a Substantive, or a Preposition, expressed or understood.

Adjectives signifying *plenty*, *worth*, *condemnation*, *power*, and their *contraries*; also *verbals* compounded with *a privative*, and those which signify *an emotion of the mind*, require the Genitive; as

Ἔργα πλείστου ἄξια, Works worthy of the highest value.

Τῶν χαλεπῶν ἄπειρος διαβιώσῃ, You shall live without trouble.

Γυμνάσια μεστὰ ἀνδρῶν, Places of exercise full of men.

Ἀναίτιος ἀφροσύνης, Not blamable for imprudence.

The *matter*, of which a thing is made, is put in the Genitive; as

Τὸν δίφρον ἐποίησεν ἰσχυρῶν ξύλων, Xen. *he built the chariot of strong wood.*[1]

Cost or *value*, *crime* or *punishment*, *difference*, or *eminence*, are put in the Genitive; as

Δὸς αὐτὸν ἡμῖν δραχμῆς, Anacreon, *Give him to us for nine pence.*[2]

Γράφομαί σε μοιχείας, Lysias, *I accuse you of adultery.*[3]

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[1] So the *measure*, as *διακοσίων ποδῶν*, Thucydides. This Genitive is governed by *ἐκ* and *ἀπὸ*, sometimes expressed, as *τετυγμένα ἐξ ἀδάμαντος*, Theocr. *ἀπὸ ξύλων πεποιημένα*, Hesiod.

[2] This is governed by *ἀντὶ*, as *ἀλλάττεσθαι τῶν τροφὰς ἀντὶ νομίσματος*, Arist. Sometimes the Dative is used; *πρίασθαι βουσὶ*, Lucian.

[3] This is governed by *περὶ*, as *διώκω σε περὶ θανάτου*, Xen. These words are sometimes put in the Dative, *ζημιώσαντος πεντήκοντα ταλάντοις*, Her.

Διαφέρων τῶν ἄλλων, Plato, *Different from the others.*
Χάρμα πάντων ἐπάξιον, Pindar, *A joy surpassing all.*

Εἰμὶ and *γίνομαι*, signifying *possession*, *property* or *duty*, govern the Genitive; as

Ὁ πιπρασκομένος ἑτέρου γίνεται, *He who is sold, becomes the property of another.*

Part of time is put in the Genitive; as

Θέρους τε καὶ χειμῶνος, Xen. *In summer and winter.*[1]

Exclamations of *grief* and *surprise*, are put in the Genitive; as

Τῆς μωρίας, Aristoph. *What folly!*[2]

Comparatives are followed by a Genitive; as

Ἀναρχίας μεῖζον οὐκ ἔστι κακόν, Sophocles, *There is no greater evil than anarchy.*[3]

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[1] This is governed by *ἐπὶ*, sometimes expressed, as *ἐφ' ἡμέρης*, Her. When the Dative is used, it is governed by *ἐν* understood, and sometimes expressed; as *ἐν τῷ αὐτῷ θέρει*, Thuc.

[2] *Οἴμοι* is often prefixed, as *οἴμοι τῶν κακῶν*, Aristoph. i. e. *ἕνεκα.*

[3] This Genitive is governed by *ἀντὶ*, or *πρό*; thus, *μείζων ἀντὶ τῆς πάτρας*, Soph. *Than* after a Comparative is often expressed by *ἢ*, as *τί γένοιτ' ἂν ἕλκος μεῖζον, ἢ φίλος κακός*, Soph.

The Comparative *μᾶλλον* is sometimes understood, as *καλὸν τὸ μὴ ζῆν ἐστὶν, ἢ ζῆν ἀθλίως*, Menander.

Perhaps the Genitive after the Comparative may be considered as the case absolute; thus, *ἀναρχίας* (*οὔσης* understood) *anarchy existing, there is no greater evil.*

Perhaps, too, *ἢ* may be considered as the Subjunctive of

Partitives, Comparatives, Superlatives, Interrogatives, and Numerals, govern the Genitive Plural; as

Μόνος βροτῶν, The only one of mortals.

Οἱ νεώτεροι ἀνθρώπων, The younger of men.

Κάλλιστος ποταμῶν, The most beautiful of rivers.

Verbs signifying the *senses*, or the *passions*, are followed by a Genitive; as

Τῶν μαρτύρων ἀκηκόατε, Isoc. *You have heard the witnesses.*[1]

Τίς οὐκ ἂν ἀγάσαιτο τῆς ἀρετῆς, Dem. *Who would not admire virtue?*[2]

Τὸ ἐρᾷν τῶν σωφρόνων, Æschines, *To love the modest.*[3]

εἰμί. On that principle, the resolution of the last examples will be, *Let there be*, or *if there be a bad friend, what can be a greater sore? If it be* necessary *to live miserably, not to live is desirable.*

[1] Many of these are frequently found with an Accusative. Those of *seeing*, always, as *ὁρῶ τὸν καιρὸν*, Isoc.

Ἀκούω, signifying *to hear* one's self called, or simply *to be called*, has the construction of Verbs of existence, as *οὔτ' ἀκούσομαι, κακὸς*, Soph. It is often used with the adverbs *εὖ, κακῶς*, and *καλῶς*, and followed by *ὑπὸ* or *παρὰ* with a Genitive, as *κακῶς ἀκούειν ὑπὸ τῶν πολιτῶν*, Isoc. Thus Cicero, *Est hominis ingenui velle bene audire ab omnibus.* So Milton,

Or hearst thou rather pure etherial stream.

[2] Thus Virgil, *Justitiæne prius mirer, belline laborum?*

[3] To these may be added Verbs signifying *to abstain, to ask, to attain, to begin, to cure, to cease, to command, to conquer, to despise, to differ, to endeavour, to fill, to neglect, to remember, to restrain, to separate, to share, to spare;* and in

A noun and Participle are put *absolute* in the Genitive;[1] as

Ἡλίου τέλλοντος, Soph. *The sun rising.*[2]

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general, those which imply *of* or *from*, and may be followed by *ἐκ* and *ἀντί*. But many of these are found with other cases.

The Latin language has imitated this construction; thus, *Daunus agrestium regnavit populorum*, Hor. *Tempus desistere pugnæ*, Virg. &c.

[1] Sometimes in the Dative, often in the Accusative, in the Nominative rarely; as

Παριόντι ἐνιαυτῷ, At the close of the year.

Δέον ἕτερα, When other things agreed.

The Noun or Pronoun, and sometimes the Participle, are understood.

[2] This construction may in general be considered as expressing the *cause* of the event, which is the subject of the sentence. Thus, in the sentence, *Libertate oppressâ, nihil est quod speremus*, Cic. what is the *cause* of that state of desperation? *The destruction of liberty.* In *Nil desperandum, Teucro duce*, Hor. what is the *cause* of that confidence? *The direction of Teucer.* This is by some grammarians, but improperly, called the case of *consequence.* It is governed by *ἐκ*, *ἐπὶ*, or *ὑπὸ* understood, and sometimes expressed, *ἀϋσάντων ὑπ' Ἀχαιῶν*, Hom. Thus Ovid, *Nullo sub indice.*

From this solution it will follow, that the case *absolute* will vary according to the nature of the Prepositions which govern it. Hence we find the Dative and Accusative in that sense; as *Διῒ ὡς τερπικεραύνῳ χωομένῳ*, Hom. evidently governed by *ὑπό*. The Attics often use the Accusative governed by a Preposition understood, as *τέκν' εἰ φανέντ' ἄελπτα*, Soph. *ἐνταῦθα δὴ τρία ὄντα φρούρια*, Xen. Thus the three cases, with which Prepositions are joined, may be used *absolutely*; in some writers they are used promiscuously, even in the same sentence.

The Genitive is often governed by a Substantive or a Preposition understood; as

Πιεῖν ὕδατος, Herod. (*μέρος* und.) *To drink some water.*[1]

Μακάριος τῆς τύχης, Aristoph. (*ἕνεκα* und.) *Happy by his fortune.*[2]

Μάρψας ποδός νιν, Soph. (*ἐκ* und.) *Having seized him by the foot.*

To the Accusative must be referred most of those instances, which are said to be in the Nominative, as *δέον*, *ἐξὸν*, *παρὸν*, &c. Those which are really in the Nominative, may be construed upon common principles; such as that in Hom. IL. I. 171, where *ἐὼν* refers to the Nominative of the Verb *ὀΐω*. In other instances, a Verb must be understood; but that anamoly is very unfrequent in good writers, though in use among the modern Greeks; as *μισεῦοντας ἐγὼ ἀπὸ τὴν ἐκκλησίαν, ἔπεσεν ἡ στέγη του σπιτιοῦ σου*, *As I was coming out of the church, the roof of your house fell.* And yet some instances are found in Latin; *Cœteræ philosophorum disciplinæ,—eas nihil adjuvare arbitror*, Cic.

Nam nos omnes, quibus est alicunde aliquis objectus labos,
Omne quod est interea tempus, priusquam id rescitum est
lucro est, Ter.

[1] Thus in French, *boire de l'eau, du vin*, &c.

[2] Thus in Latin, *Fortunatus laborum*, Virg. *Lassus maris et viarum*, Hor. *Sunt lachrymae rerum*, Virg.

The Genitive of Substantives is often used for an Adjective in the New Testament and in the Septuagint, in imitation of the Hebrew idiom; thus, *ἄνθρωπος τῆς ἁμαρτίας*, *the man of sin*, for *the sinful man*. This mode has been lately adopted in the English language.

DATIVE.[1]

Adjectives signifying *profit*, *obedience*, *fitness*, *trust*, *clearness*, *facility*, and their *contraries;* and those compounded with *συν* and *ὁμοῦ*, govern the Dative; as

Ἡμῖν ἔσται χρήσιμον, It will be useful to us.

Συντρόφος τῇ ἁπλότητι, Accustomed to simplicity.

Ἐλευθέρῳ ἀνδρὶ εὐκτὸν, To be wished for by a liberal man.

The *instrument* and *manner* of an action are put in the Dative;[2] as

Ἀργυρέαις λόγχαισι μάχου, καὶ πάντα κρατήσεις, Oracle to Philip, *Fight with silver weapons, and you will conquer the world.*

Ἤλασε ξίφει καὶ ἔπεφνε δόλῳ, Hom. *He struck him with a sword, and killed him by stratagem.*[3]

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[1] This case is generally used as the Dative in Latin. It expresses the object, to which the action is directed, or *for* which it is intended. It implies *acquisition* and *loss*. It is placed after *εἰμὶ*, &c. in the sense of *habeo*, and after Verbs signifying *likeness*, *agreement*, *trust*, *resistance*, *relation*, &c. It follows Verbs compounded with *ἀντὶ*, *ἐν*, *ἐπὶ*, *παρὰ*, *πρὸς*, *σὺν*, *ὑπό*. It is frequently governed by *ἐν*, *ἐπὶ*, *σὺν*, or some other Preposition, understood.

[2] This case in these instances may be called the Ablative; and the analogy with the Latin will be preserved.

[3] Instead of the Dative, the Prepositions *διὰ*, *ἐν*, *ἐπὶ*, *κατὰ*, are sometimes used with their proper cases, as *ἐπαίρεσθαι ἐπὶ πλούτῳ*, Xen. *ἐν βέλει πληγεὶς*, Eurip.

To this rule may be referred the *excess* or *deficiency of measure*, as *ἀνθρώπων μακρῷ ἄριστος*, Her.

Verbs of *serving*, *giving*, *rejoicing*, *obeying*, *trusting*, *fighting*, and the like, with their *contraries*, govern the Dative; as

Βοηθεῖν τῇ πατρίδι, To help his country.
Εἴκειν κακοῖς, To yield to misfortunes.
Μάχεσθαι τοῖς πολεμίοις, To fight against enemies.
Πᾶς ἀνὴρ αὐτῷ πονεῖ, Every man labours for himself.

Verbs signifying *to accompany* or *follow*, *to blame*, *to converse*, *to pray*, *to use*, are followed by a Dative; as

Τῷ νῆες ἕποντο, Hom. *Him ships followed.*

Πιστοὺς ἡγοῦ τοὺς τοῖς ἁμαρτανομένοις ἐπιτιμῶντας, Plutarch, *Think those faithful, who reprove your faults.*

Σοφοῖς ὁμιλῶν, καὐτὸς ἐκβήσει σοφός, Menand. *Associating with the wise, you yourself will become wise.*

Εὔχεσθαι Διΐ, To pray to God.[1]
Προβάτοις χρῆσθαι, Xen. *To use sheep.*

Εἰμὶ put for ἔχω, *to have*, governs the Dative; as

Ὅσοις οὐκ ἦν ἄλφιτα, As many as had not bread.

An Impersonal Verb governs the Dative; as

Μέγιστον αὐτῷ ἔδοξεν εἶναι, It seemed greatest to him.

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[1] *Δέομαι* requires a Genitive of the Person, as *δεήσομαι ὑμῶν*, Æsch.

[2] Many Verbs have a Dative of the *person*, and a Genitive of the thing, as *ἀμφισβητῶ, κοινωνέω, μεταδίδωμι, μετέχω, συγγινώσκω, φθονῶ;* and the Impersonals, *δεῖ, μέλει, μεταμέλει, μέτεστι, προςήκει;* as *ὧν ἐγώ σοι οὐ φθονήσω*, Xen. *σοὶ παίδων τί δεῖ*, Eurip. But this Gen. will easily be referred to the government of a Preposition or a Noun.

Some Passive Verbs have the Dative of the agent after them; as

Τὸ μέγεθος ἐκείνῳ τῶν πεπραγμένων, The greatness of his actions.

Poetical writers, for the Genitive, frequently use the Dative; as

Οὐκ Ἀγαμέμνονι ἥνδανε θυμῷ, He did not please the mind of Agamemnon.

Neuter Adjectives in *τον*, *τεον*, and *τεα*, govern the *person* in the Dative, and the *thing* in the case of the Verb from which they are derived; as

Τί ἂν αὐτῷ ποιητέον εἴη; Xen. *What must he do?*

Ὑμῖν ταῦτα πρακτέον, Dem. *You must do these things.*[1]

Substantives sometimes have a Dative after them; as

Ἀπὸ τῆς ἑκάστῳ διανεμέσεως, From a distribution to each.

Nouns signifying the time or place in which a person or thing exists, are put in the Dative; as

Τῇ γῇ, In the earth.

Μαραθῶνι, At Marathon.

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[1] These Adjectives imply *necessity*, and have the force of the Latin Gerund. The whole construction has been imitated in Latin; *Quam viam nobis quoque ingrediendum sit*, Cic. *Æternas quoniam pœnas in morte timendum*, Lucretius.

They sometimes agree with the Substantives, as *εὑρητέος νοῦς*, Soph. *[illegible] ἐστὶν ἡ Ἑλλάς*, Herod.

Ἀθήναις, At Athens.
Αὐτῇ τῇ ἡμέρᾳ, In the same day.

O *αὐτὸς*; *the same*, is followed by a Dative; as

Τῆς αὐτῆς εἰσὶ ζημίας ἄξιοι οἱ συγκρύπτοντες τοῖς ἐξαμαρτάνουσι, Isoc. *Those who conceal, are deserving of the same punishment as those who commit, a fault.*[1]

ACCUSATIVE.[2]

Verbs signifying actively govern the Accusative; as

Κυλίνδει τὴν σφαῖραν, He rolls the ball.

The Accusative is of universal use, with *κατὰ* understood;[3] as

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[1] *Σὺν* is here understood. Thus in Latin, *Idem facit occidenti*, Hor. *Et nunc ille eadem nobis juratus in arma*, Ovid.

[2] The Accusative expresses the *object* of the action. It is therefore, as in Latin, governed either by a Verb Active, or by a Preposition expressed or understood.

As in Latin, Verbs of *entreating*, *concealing*, and *teaching*, govern two Acc. Verbs Neuter also often assume an Active signification; and both are followed by an Acc. of their own signification.

The Accusative seems to be the favourite case of the Attics, who frequently use it for the Genitive and the Dative.

[3] Or *διὰ*, *εἰς*, *περὶ*, *πρός*. *Κατὰ* is the most general, as it embraces the *parts*, *qualities*, and *relations*; *διὰ* is applied to the *cause*; *εἰς*, *περὶ* and *πρὸς*, to motion. They are sometimes expressed, as ὃς *κατὰ σῶμα καλὸς*, *κατὰ νοῦν δ' αὖ ἐστὶν ἄμορφος*, Epigr.

The Accusative sometimes appears in the beginning of a sentence without a regimen expressed, as *τοὺς Ἕλληνας οὐδὲν σαφὲς λέγεται*, Xen. *Quod spectat ad, &c.*

Δεινὸς μάχην, Æschylus, *Terrible in fight.*

Πειρῶ τὸ μὲν σῶμα εἶναι φιλόπονος, τὴν δὲ ψυχὴν φιλόσοφος, Isoc. *Endeavour to be in body fond of labour, and in mind a lover of wisdom.*[1]

Verbs of sense, with the Attics, govern an Accusative: as

Ἀκούω ταῦτα, I hear these things.

Verbs signifying *to do* or *speak well* or *ill*, *to give* or *take away*, *to admonish*, *to clothe*, govern an Accusative of the Person, and another of the Thing;[2] as

Πολλὰ ἀγαθὰ τὴν πόλιν ἐποίησε, Isoc. *He conferred many services on the city.*[3]

Εἴργασμαι κακὰ τὸν οἶκον, Thuc. *I have done evil to the house.*

Ἀποστερεῖ με τὰ χρήματα, Isoc. *He deprives me of my property.*

Ταῦτά σε ὑπομιμνήσκω, Thuc. *I remind you of these things.*

Εἵματά με ἐξέδυσαν, Hom. *They stripped me of my clothes.*[4]

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[1] This construction is frequent in Latin Poetry; *Crinem soluta*, Virg. *Humeros amictus*, Hor.

[2] One of these Accusatives is governed by *κατὰ* understood.

[3] For the Accusative of the *thing* are frequently substituted the Adverbs *εὖ, καλῶς, κακῶς*; as *παρόντας μὲν τοὺς φίλους δεῖ εὖ πράττειν, ἀπόντας δὲ εὐλογεῖν*, Epict. *Μὴ δρᾷ τοὺς τεθνηκότας κακῶς*, Soph. The Verb alone, implying *treatment*, may have the same construction, as *Ζεύς με ταῦτ᾽ ἔδρασεν*, Aristoph.

[4] Verbs of *adjuring* and *swearing* are also found with two Accusatives, as *ὁρκίζω σε οὐρανὸν*, Orpheus. Thus in Latin, *Hæc eadem Terram, Mare, Sidera juro*, Virg.

Distance and *space* are put in the Accusative; as

Ἔφεσος ἀπέχει ἀπὸ Σαρδέων τριῶν ἡμερῶν ὁδὸν, Xen. *Ephesus is distant from Sardis three days' journey.*

Continuance of time is put in the Accusative; as

Ἔμεινε ἡμέρας τρεῖς, *He abode three days.*

VERBS PASSIVE.

Verbs of a *Passive* signification are followed by a Genitive governed by ὑπὸ, ἀπὸ, ἐκ, παρὰ, or πρός;[1] as

Ὁ νοῦς ὑπὸ οἴνου διαφθείρεται, Isoc. *The understanding is impaired by wine.*

Τέθνηκεν ὑφ' ὑμῶν, Xen. *He was killed by you.*[2]

A change of Voice implies a change in the Case of the *person;* but the Case of the *thing* is preserved; as ἡμεῖς πλειστα εὐεργετούμεθα, Xen. θοἰμάτιον ἐκδυόμενος, Dem. Thus in Latin, *Induitur faciem cultumque Dianæ*, Ovid. *Inscripti nomina regum*, Virg.

[1] The Preposition is often understood; as ἡττᾶσθαι τῶν συμφορῶν, Isoc.

[2] Thus in Latin, *Torqueor infesto ne vir ab hoste cadat*, Ovid. *Nihil valentius a quo intereat*, Cic.

Some Verbs, which in the Active are followed by the Genitive or Dative of the *person*, and the Accusative of the *thing*, are preceded in the Passive by the Nominative of the *person;* as οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι φυλακήν, Thuc. *They who were intrusted with the defence of the Athenians*, or *they to whom the defence of the Athenians was intrusted.* Thus *Lævo suspensi loculos tabulamque lacerto*, Hor.

INFINITIVE.

The Infinitive Mood is used to express the *cause* or *end* of an action; as

Τίς σφωὲ ξυνέηκε μάχεσθαι, Hom. *Who induced them to fight?*[1]

One Verb governs another in the Infinitive; as

Θέλω λέγειν, I wish to speak.

The Pronoun Accusative, before the Infinitive, is frequently omitted; as

Ἔφη ζητεῖν (ἑαυτὸν und.) Plato, *He said that he was inquiring.*[2]

The Infinitive is often preceded or followed by a Nominative; as

Σοφοκλῆς ἔφη, αὐτὸς μὲν, οἵους δεῖ, ποιεῖν, Εὐριπίδης δὲ, οἷοι εἰσι, Arist. *Sophocles said that he made men such as they ought to be; Euripides, such as they are.*

Ἔφησε φίλος εἶναι, Plutarch, *He said that he was a friend.*[3]

Instead of the Infinitive preceded by the

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[1] Similar to this is the English idiom. The Latin uses *ut* or *quo* with a Subjunctive. Sometimes in Poetry it admits the Greek construction, as *Dederatque comas diffundere ventis*, Virg.

[2] Thus in Latin, *Sed reddere posse negabat* (*se* und.) Virg. The Infinitive Mood and the preceding Verb, generally, but not always, relate to the same person; *εἴτις σοῦ λαβόμενος εἰς τὸ δεσμωτήριον ἐπάγοι, φάσκων ἀδικεῖν* (*σὲ* und.) Plato. *Nos abiisse rati* (*eos* und.) Virg.

[3] Thus in Latin, *Rettulit Ajax esse Jovis pronepos*, Ovid.

Accusative, the Indicative preceded by *ὅτι* or *ὡς*[1] is commonly used; as

Γνῶθι ὅτι ἐγὼ ἀληθῆ λέγω, Xen. *Know that I speak truth.*

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[1] *Ὅτι* and *ὡς* are really Pronouns; the former the Neuter of *ὅστις, ἥτις;* the latter the same as *ὅς*, in an adverbial form. This will clearly explain the construction; *γνῶθι ὅτι*, *know* that; *ἐγὼ ἀληθῆ λέγω*, *I speak truth.* *Λέγω ὡς*, *I say* that or thus; *ἐκεῖνος οὐ πολεμεῖ*, *he does not make war.* So, *And they told him* that *Jesus passeth by*, Luke xviii. 37. It is not necessary that *τὶς* should always be joined with *ὅς*. We find in Homer, *Γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων;* that is, *Γιγνώσκων ὅ*, *Knowing this; Apollo stretched his hand over him.*

Ὅτι is sometimes used at the end of a sentence in a manner, which strongly elucidates this explanation, *ἀλλ' οὐκ ἀποδώσεις, οἶδ' ὅτι*, Aristoph. *But you will not restore it, I know* that.

Sometimes *ὅτι* is added to strengthen the force of another Pronoun, a practice common to the best Greek and Latin writers; *ἀλλ' οὖν ἔγωγ' οὐ παύσομαι, τοῦτ' ἴσθ' ὅτι*, Aristoph. *Hoc ipsum scias.*

The Greeks in narrations frequently use the Present tense, when *ὅτι* introduces the words of the person, who is the subject of the narrative. But the Latins, in the idiom of the Accusative and Infinitive, place the Verb in the Perfect tense.

Ὅτι sometimes signifies *that* or *to the end that.* In this sense the Latin *uti*, generally shortened into *ut*, is the same word. Here it is still the Pronoun, and the full expression is *διὰ ὅτι*, *for that*, *for this.* The two words often coalesce, and become *διότι.* Thus Shakspeare, *For that I am some twelve or fourteen moonshines lag of a brother.*

Sometimes *ὅτι* signifies elliptically *what is the reason that* —; as *εἴποι ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων*, Hom. Here the full expression is *εἴποι τί ἐστιν αἴτιον ὅτι*—*let*

Λέγω ὡς ἐκεῖνος οὐ πολεμεῖ, Dem. *I say that he does not make war.*[1]

The Infinitive is used with or without a Preposition, in the sense of the Latin Gerunds and Supines; as

'Επιστάμενος πολεμίζειν, Hom. *Skilled in the art of war.*[2]

'Εν τῷ μαθεῖν, Soph. *In learning.*[3]

'Ικανὸς εἰπεῖν καὶ πρᾶξαι, Lysias, *Qualified to speak and to act.*[4]

Πιστοὺς πέμπει ἐπισκοπεῖν, Xen. *He sends trusty men to examine.*[5]

Κάλλιστα ἰδεῖν, Xen. *Most beautiful to behold.*[6]

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him say what is the reason for this, Phœbus is so enraged; or *διὰ ὅτι.*

It is likewise frequently used for *because*, and is there too governed by *διὰ*, *for this reason.*

These observations will easily suggest an analogical solution of the origin and use of the word in other languages.

[1] This construction has seldom been imitated in Latin. But *ὅτι* has been rendered by *quod*, *quia*, and even *quoniam* in the Vulgate, a translation, which disgusted the classical reader, and which was succeeded by the more elegant versions of Beza and Castalio. Yet we find some instances of that use of *quod*. *Equidem scio jam filius quòd amet meus*, Ter. *Præmoneo, nunquam scripta quòd illa legat*, Ovid.

[2] So in Latin, *Et jam tempus equûm fumantia solvere colla*, Virg. for *solvendi.*

[3] *Cantare pares*, Virg. for *cantando.*

[4] *At rubus et sentes, tantummodo lædere natæ*, Ovid, for *ad lædendum.*

[5] *Semper in Oceanum mittit me quærere gemmas*, Prop. for *quæsitum.*

[6] *Niveos videri*, Hor. for *visu.*

The Infinitive of the Present, Future, and Aorists, preceded by the Verb *μέλλω*, expresses the Future; as

Μέλλω τεθνάναι, Plato, *I am to die.*[1]

The Infinitive of some Verbs is preceded by ἔχω, in the sense of *δύναμαι*; as

Μηδὲν ἔχουσιν εἰπεῖν, Dem. *They have nothing to say.*[2]

The Infinitive is often governed by another Verb, in an Imperative sense, understood; as

Μή τι σύγ' ἀθανάτοισι μάχεσθαι, Hom. (*ὅρα*, *beware*, or *θέλε*, *wish*, und.) *Nor contend thou with the immortals.*[3]

The Infinitive is sometimes put *absolutely*, without another Verb expressed; as

Ὡς ἁπλῶς εἰπεῖν, Dem. *To speak plainly.*
Δοκεῖν ἐμοί, Soph. *As it appears to me.*[4]
Μικροῦ δεῖν, Isoc. *Nearly.*[5]

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[1] More congenial is the French idiom, *je dois mourir.* It exactly expresses a sense of *μέλλω*, which refers to *probability*, and is applied to any time, as *τὰ μέλλετ' ἀκουέμεν*, Hom. *Vous devez l'avoir entendu.*

[2] Thus in Latin, *De Diis neque ut sint, neque ut non sint, habeo dicere*, Cic.

[3] Thus in Italian, *Non dir niente*, Take care *to say nothing.*

[4] That is, *κατὰ τὸ δοκεῖν ἐμοί*, *secundum meam sententiam.*

[5] The Infinitive is sometimes understood, as *ὀλίγου παρεδόθη*, Lysias, (*δεῖν* und.) *συνελόντι*, Dem. (*φράσαι* und.)

PARTICIPLES.

The Participle is often elegantly preceded by the Verbs *εἰμὶ, γίνομαι, φαίνομαι, ὑπάρχω, ἔχω, κυρῶ*;[1] as

Χάρις χάριν ἐστὶν ἡ τίκτουσ' ἀεὶ, Soph. *A kindness always produces a kindness.*[2]

Οὐκ ἐχθρὸς ὑπῆρχεν ὢν, Dem. *He was not an enemy.*

Τὸν λόγον σου θαυμάσας ἔχω, Plato, *I have admired your speech.*[3]

With a Participle, *τυγχάνω*, signifies *by chance; λανθάνω*, *privately* or *ignorantly; φθάνω*, *previously;* as

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[1] The Participle is sometimes used alone, *εἰμὶ* being understood, as *μήκων κάρη βάλεν, ἥτ' ἐνὶ κήπῳ βριθομένη*, (*ἐστὶ* und.) Hom. *A poppy bends the head, which in a garden is weighed down.* This ellipsis is found in Latin, not only in the Poets, but in the Historians, particularly in Tacitus. To this construction may be generally referred what is called the Nominative absolute. Thus *φύλαξ ἐλέγχων φύλακα*, Soph. (*ἦν* und.) *Sentinel was blaming sentinel. σωθεὶς δὲ, παῖδας ἐξ ἐμῆς ὁμοσπόρου κτησάμενος* (*εἶ* und.) Eurip.

The Participle of *εἰμὶ* is often understood, as *οἱ ἐν τέλει* (*ὄντες* und.) Thuc. *Those who are in power. τά πρὸς ποσὶ* (*ὄντα* und.) Soph. *The things present.*

[2] Thus *εἰμὶ* is used as an auxiliary with Participles, as *τεθνηκότες εἶεν*, Thuc. *ἔστω φιληθεὶς*, Eurip. *μεταπεμπόμενοι ἦσαν*, Thuc. *τετληότες εἰμὲν*, Hom.

Thus in Latin, *Quos videas esse bibentes*, Plaut. *Est loquens Socrates*, Cic.

[3] This is imitated in the Latin Participle Passive, *Neque ea res falsum me habuit*, Curtius. Similar to this are the French and English idioms.

Ἔφη τυχεῖν ἐὼν, Her. *He said that he chanced to be.*

Ἐλάθομεν διαφέροντες, Plato, *We were not aware that we differed.*[1]

Φθάνω τοὺς φίλους εὐεργετῶν, Xen. *I anticipate my friends in conferring benefits.*

The Participle is used after δῆλος, φανερὸς, ἀφανὴς, &c. as

Αὐτὸς τοῦτο ποιῶν φανερὸς ἦν, Arist. *He manifestly did this.*

The Participle is used instead of the Infinitive after Verbs signifying *to persevere*, *to desist*, *to perceive*, *to show*, or an *affection of the mind*; as

Τὴν εἰρήνην ἄγοντες διατελοῦσιν, Isocr. *They continue preserving peace.*[2]

Θεὸν οὐ λήξω προστάτην ἔχων, Soph. *I shall not cease having God for my defender.*

Ἴσθι ἀφιγμένη, Aristoph. *Know that thou art come.*

Δείξω σοφὸς γεγὼς, Eurip. *I shall show that I am wise.*

Μέμνησο ἄνθρωπος ὢν, Simonides, *Remember that thou art a man.*

Ὁ Θεὸς πολλάκις χαίρει τοὺς μὲν μικροὺς μεγάλους ποιῶν, τοὺς δὲ μεγάλους μικροὺς, Xen. *God is often delighted in making the little great, and the great little.*[3]

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[1] Thus in Latin, *Nec vixit malè, qui natus moriensque fefellit*, Hor.

[2] The English idiom is perfectly similar. Some instances occur in Latin, *Scit peritura ratis*, Statius. *Sensit medios delapsus in hostes*, Virg.

[3] *Σύνοιδα* is found with various cases; *ξύνοιδα ἐμαυτῷ σοφὸς ὢν*, Plato. *ἐμαυτῷ ξυνῄδειν οὐδὲν ἐπισταμένῳ*, Plato.

This last expression must be referred to the force of ATTRACTION, which is particularly exerted on Participles.

ADVERBS

are followed by the Genitive, Dative, or Accusative;[1] either because they are originally Nouns, or because those cases are governed by a Preposition understood.[2]

Attraction is indeed of universal influence in Greek construction. It seems as if, on many occasions, of two words relating to each other, but in different constructions, the Greeks wished one only to be in a particular case, and the other to be *attracted* by it into the same case.

A few additional instances will be here given. *Οὐδενὶ πώποτ' οὐδ' αἰσχρῶς οὐδ' ἀκλεῶς ἀπέβη, τοὺς ἱκέτας ἐλεήσαντι*, Isoc. *It has never been disgraceful or inglorious in any one to pity the suppliant; ἐλεήσαντι* being here attracted into the case of *οὐδενί. Σκοπούμενος εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος*, Isoc. *Having considered, I found that I could by no means otherwise execute the business; διαπραξάμενος* being attracted into the case of *σκοπούμενος. Οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένῳ*, Plato, *I do not now repent having thus defended myself;* for *ἀπολογήσασθαι.* Thus in Latin, *Sed non sustineo esse conscius mihi dissimulanti*, Fabius.

A Noun between two Verbs is frequently *attracted* into the case of that Verb, to which it has less relation. Thus, *ἔγνων δημοκρατίαν, ὅτι ἀδύνατός ἐστιν ἑτέρων ἄρχειν*, Thuc. for *ἔγνων ὅτι δημοκρατία. Φράσατέ μοι τὸν δεσπότην, ὅπου 'στὶ*, Aristoph. for *ὅπου ὁ δεσπότης.* Thus in Latin, *Servum meum miror, ubi sit*, Plaut. *Hæc me, ut confidam, faciunt*, Cic. *Istud fac me ut sciam*, Ter.

[1] *Ἴδε* and *ἰδοὺ*, *behold*, which are sometimes, like the Latin *en* and *ecce*, found with a Nominative, are really Verbs, and govern the Accusative; as *ἰδού με*, Eurip.

[2] Adverbs, with the article prefixed, are sometimes used for Adjectives, as *ἐν τῷ πρὶν χρόνῳ*, Soph. *In the former*

Examples of the former.

Πλὴν, *rejection*, *πλὴν ἐμοῦ*, Æschyl. *Excepting me.*[1]

Χάριν, *for the sake*, *χάριν Ἕκτορος*, Hom. *For the sake of Hector.*

Χωρὶς, *separation*, *χωρὶς τῶν ἀνδρῶν*, Her. *Without the men.*

Τοῦ Διὸς ἐνώπιον, Plut. *In the sight of God.*

Examples of the latter.

Ἄνευ ὀνομάτων, Plato, (*ἀπὸ* und.) *Without names.*

Ἅμα λαῷ, Hom. (*σὺν* und.) *With the people.*

Ναὶ μὰ[2] *τόδε σκῆπτρον*, Hom. (*ἐπὶ* und.) *I swear by this sceptre.*[3]

Adverbs of *time* are sometimes changed into Adjectives; as

Οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα, Hom. *A man of counsel ought not to sleep the whole night.*[4]

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time. In the same manner they are used for Substantives, as *οἱ πέλας*, Soph. *The neighbours; οἱ πάνυ*, Eurip. *The illustrious.*

[1] *Πλὴν* sometimes assumes the nature of a Disjunctive, and is followed by every case, according to the government of the Verb with which it is connected; as *οὐδέν ἐστιν ἄλλο φάρμακον, πλὴν λόγος*. Isoc. *οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν*, Aristoph.

[2] *Μὰ* generally *denies*, unless joined with *ναί*; *νὴ affirms*, unless joined with a negative.

[3] The Preposition is sometimes expressed; *ἑκὰς ἀπ' ἑωϋτῶν*, Her. *μέχρις ἐπ' ἐμοῦ*, Hom. *τῆλε ἀπὸ σχεδίης*, Hom. *ἅμα σὺν αὐτοῖς*, Plut.

[4] Thus in Latin, *Nec minus Æneas se matutinus agebat*, Virg. *Nec vespertinus circumgemit ursus ovile*, Hor.

Adverbs of *quality* are elegantly joined with the Verbs ἔχω, πάσχω, ποιέω, φέρω, φῦμι, χράομαι, &c. as

Ἡδέως ἔχε πρὸς ἅπαντας, Isoc. *Be pleasant to all.*

Εὖ πάσχειν, εὖ ποιεῖν. Dem. *To receive, to confer benefits.*

Two or more *Negatives* strengthen the Negation; as

Οὐκ ἔστιν οὐδὲν, Eurip. *There is nothing.*

Οὐδέποτε οὐδὲν οὐ μὴ γένηται τῶν δεόντων, Dem. *Nothing that is necessary will ever be done.*[1]

PREPOSITIONS

govern the Genitive, Dative, or Accusative.[2]

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[1] In Latin, two *Negatives* make an *Affirmative;* yet the Greek idiom has been imitated: *Neque tu haud dicas tibi non prædictum,* Ter. In Plautus this license is frequent.

[2] The principal relations of things to one another are expressed in Greek by three cases; *origin* and *possession* by the Genitive, *acquisition* and *communication* by the Dative, and *action* by the Accusative. The other relations of *time* and *place*, *cause* and *effect*, *motion* and *rest*, *connexion* and *opposition*, are expressed by Prepositions.

In the origin of language and of civilization, Prepositions were few; but when the progress of arts increased the relations of things, they became more numerous. In succeeding ages, when the extension of the Mathematical, and the improvements in Philosophical Science produced new combinations of language, and required a greater precision of expression, the number of Prepositions was necessarily increased.

But that great variety, which became expedient in mod ern times, has been applied to the Greek language, and produced some confusion and difficulty to the learner. Twenty different meanings have been assigned to a Greek Preposition; nor were those meanings marked with slight shades of difference; the same Preposition has been made to bear the most opposite senses; *to* and *from*, *for* and *against*, *above* and *below*.

Some successful efforts have lately been made to clear these perplexities. *One* primary, natural sense has been assigned to each Preposition: to that sense may be referred all the other significations, arising from analogical or figurative relations, easily flowing from it, and regulated by the case to which the Preposition is prefixed. From the combinations of the Prepositions with the different cases arises that variety, which forms one of the beauties of the Greek language. But that variety is consistent.

The meaning then of the Preposition adapts itself to the use of the case. The primary and natural meaning of ὑπὸ is *under*. The Accusative is used after words signifying *motion;* hence, ὑπὸ Ἴλιον ἦλθε, Hom. *He came* under *the walls of Troy.* The Genitive implies *influence* or *origin;* thus, ὑπὸ καύματος, Hesiod, under *the influence of heat.* The Dative expresses the *instrument* or *manner;* hence, χερσὶν ὑφ' ἡμετέρῃσιν ἅλουσα, Hom. *Taken* under, or by, *our hands.* Before the Genitive and the Dative it confines itself to a state of *rest.* Thus simple and uniform are the uses to which it is applied; yet Grammarians have not scrupled to give it the most discordant significations of *under* and *upon*, *to* and *from*, *for* and *against*, *before* and *behind*.

Μετὰ signifies *with*. Prefixed to the Genitive and Dative it is confined to that meaning. When with an Accusa-

DATIVE.

’Εν, σύν.

ACCUSATIVE.

Εἰς.

GENITIVE or ACCUSATIVE.

Διά.

GENITIVE, DATIVE, or ACCUSATIVE.

’Αμφὶ, ἀνὰ, ἐπὶ, κατὰ, μετὰ, παρὰ, περὶ, πρὸς, ὑπὲρ, ὑπό.

GENITIVE.

’Αντὶ, *For.*

For: χάρις ἀντὶ χάριτος, Eurip. *Favour for favour.*

Instead of: εἰρήνη ἀντὶ πολέμου, Dem. *Peace instead of war.*

’Απὸ, *From.*

From: ἀπῆκε ἑαυτὸν ἀπὸ τοῦ πύργου, Herod. *He threw himself from the tower.*

After: ἀπὸ τοῦ ὕπνου, Thuc. *After sleep.*

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tive it implies motion, it is succession of place or time in close affinity or conjunction *with* its object; thus, μετ' ἴχνια βαῖνε, Hom. *He went close with her steps*, i. e. after her steps.

’*Επὶ*, *upon*, with a Genitive, signifies *situation* upon; with a Dative, *close* upon; with an Accusative, *motion tending* upon, &c.

In the Table and Synopsis of the Prepositions, the learner will easily and profitably trace the analogy of the different significations to the primitive meaning of each. The significations here given are few; but it is hoped that they will solve the greatest number of the instances of that important part of Greek construction.

Ἐξ or ἐκ,[1] *Out of.*

Out of: *Αἴας ἐκ Σαλαμῖνος ἄγεν νῆας*, Hom. *Ajax brought ships out of Salamis.*

From: *ἐκ θαλάσσης ἐς θάλασσαν*, Herod. *From sea to sea.*

After: *ἐκ τῆς ναυμαχίας*, Herod. *After the naval fight.*

Πρὸ, *Before.*

Before: *πρὸ θυρῶν φαίνεθ' ἡμῖν*, Aristoph. *He appeareth to us before the door.*

For: *πρὸ πατρίδος ἀποθνήσκειν*, Herod. *To die for our country.*

DATIVE.

Ἐν, *In.*

In: *ἐν τῷ Θεῷ τὸ τέλος ἐστὶ*, Dem. *The end is in God.*

Σὺν, *With.*

With: *σὺν Θεῷ*, Herod. *With God.*

ACCUSATIVE.

Εἰς, or ἐς, *Into.*

Into: *εἰς ἄστυ καταβαίνειν*, Hom. *To descend into a city.*

GENITIVE AND ACCUSATIVE.

Διὰ, *Through.*

Through: G. *διὰ χειμῶνος*, *Through the winter.*
A. *διὰ πόντον*, Pind. *Through the sea.*

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[1] As a Greek word cannot properly end in a Mute, it is probable that ἐξ was the original word, which lost ς before a consonant, and was softened into ἐκ. So *ex* and *e* in Latin.

After: G. *διὰ μακροῦ χρόνου*, Æschyl. *After a long time.*

On account of: A. *διὰ σὲ*, Soph. *On account of you.*

Κατὰ, *According to.*

Under: G. *δῦναι κατὰ τῆς γῆς*, Plato. *To go under the earth.*

Through: G. *κατὰ στρατοῦ*, Her. *Through the army.*

Against: G. *κατὰ τῆς πόλεως*, Æsch. *Against the city.*

According to: A. *κατὰ λόγον ζῆν*, Arist. *To live according to reason.*

In: A. *ἑξέσθην κατὰ κλισμοὺς*, Hom. *They sat in seats.*

Ὑπὲρ, *Over.*

Above: G. *ὑπὲρ γῆς ἐστι;* Eurip. *Is he above ground?*

For: G. *θνήσκω ὑπὲρ σέθεν*, Eurip. *I die for you.*

Over: A. *ὑπὲρ τὸν δόμον*, Her. *Over the house.*

Beyond: A. *δύναμις ὑπὲρ ἄνθρωπον*, Her. *A power beyond that of man.*

DATIVE AND ACCUSATIVE.

Ἀνὰ, *through.*

Upon: D. *εὕδει ἀνὰ σκάπτῳ Διὸς αἰετὸς*, Pind. *The eagle sleeps upon the sceptre of Jove.*[1]

Through: A. *ἀνὰ ὄρη*, Xen. *Through mountains.*[2]

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[1] A Dative after *ἀνὰ* is used by the Poets, and is commonly expressed by *upon.*

[2] *Ἀνὰ* signifies motion *upward*, *κατὰ* motion *downward.* So their corresponding Adverbs *ἄνω* and *κάτω* signifying *upwards* and *downwards.*

Ἀνὰ is sometimes used adverbially in a *distributive* sense. Thus *ὕδατος ἀνὰ εἴκοσι μέτρα*, Hom. *Twenty measures of water to one* (*of wine.*) In this sense *ἀνὰ* is used in medical prescriptions.

GENITIVE, DATIVE, and ACCUSATIVE.

᾿Αμφὶ, About.

On account of: G. *πίδακος ἄμφι μάχεσθον*, Hom. *They fought on account of a spring.*

About: G. *ἀμφὶ πόλιος οἰκοῦσι*, Her. *They dwell about the city.*

Concerning: G. *φάμεν ἀμφὶ δαιμόνων καλά*, Pind. *To speak well concerning the gods.*

About: D. *ἀμφὶ σώματι*, Æschyl. *About the body.*

On account of; D. *ἀμφὶ γυναικὶ πάσχειν*, Hom. *To suffer on account of a woman.*

About: A. *ἀμφὶ Τροίαν*, Soph. *About Troy.*

᾿Επὶ, Upon.

Upon: G. *ἐπὶ θρόνου ἐκαθέζετο*, Xen. *He was sitting upon a throne.*

On account of: D. *οὐκ ἔστι σοφοῦ ἐπὶ τοῖς προγόνοις μέγα φρονῆσαι*, Isoc. *It is not the part of a wise man to think highly of himself on account of his ancestors.*

Upon: D. *ἐφ᾽ ἵππῳ*, Xen. *Upon a horse.*

Near: D. *ἐπὶ στόματι τοῦ ποταμοῦ*, Thuc. *Near the mouth of the river.*

To: A. *ἔρχεσθ᾽ ἐπὶ δεῖπνον*, Hom. *Go to dinner.*

On: A. *ἐπὶ γαῖαν*, Hesiod, *On earth.*

Μετὰ, With.

With: G. *μετὰ τέχνης*, Isoc. *With art.*

Among: D. *αὐτὸς μετὰ πρώτοισι πονεῖτο*, Hom. *He laboured among the foremost.*[1]

To: A. *Ζεὺς ἔβη μετὰ δαῖτα*, Hom. *Jupiter went to a feast.*

After: A. *οἱ νόμοι μετὰ τὸν Θεὸν σώζουσι τὴν πόλιν*, Dem. *The laws after God preserve the state.*

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[1] It is found with a Dative in poetry only.

Παρὰ, Near.

From: G. *οὐ παρὰ φιλαργύρου χάριν δεῖ ἐπιζητεῖν*, Plut. *We must not seek a favour from a miser.*

At: D. *παρ' ὄχθαις*, Anacr. *At the banks.*

Near: A. *βῆ παρὰ θῖνα θαλάσσης*, Hom. *He went near the sea shore.*

To: A. *παρὰ σὲ ἔρχομαι*, Xen. *I come to you.*

Above: A. *παρὰ τὰ ἄλλα ζῶα*, Xen. *Above the other animals.*

Against: A. *παρὰ φύσιν*, Eurip. *Against nature.*

Περὶ, About.

About: G. *τί περὶ ψυχῆς ἐλέγομεν;* Plato, *What did we say about the soul?*

For: G. *ἀμύνεσθαι περὶ πάτρης*, Hom. *To fight for our country.*

About: D. *θώρακα περὶ τοῖς στέρνοις*, Xen. *A breastplate.*

About: A. *φυλακὴ περὶ τὸ σῶμα*, Xen. *A guard about the body.*

Πρὸς, Towards.

By: G. *πρὸς τῶν Θεῶν*, Xen. *By the gods.*

For: G. *πρὸς σοῦ, οὐδ' ἐμοῦ φράσω*, Soph. *I will speak for you, not for myself.*

From: G. *χρηστοῦ πρὸς ἀνδρὸς μηδὲν ὑπονόει κακὸν*, Epict. *From a good man expect nothing bad.*

Towards: D. *πρὸς τῷ τέλει τοῦ βίου*, Æsch. *Towards the end of life.*

To: A. *ἃ δ' ἂν μάθῃ παῖς, ταῦτα σώσασθαι φιλεῖ πρὸς γῆρας*, Eurip. *What we learn in youth, we commonly preserve to old age.*

Against: A. *πρὸς κέντρα μὴ λάκτιζε*, Eurip. *Do not kick against the pricks.*

Ὑπὸ, *Under.*

Under: G. *ὑπὸ νόσου ἀποθανεῖν*, Her. *To die under a disease.*

By: G. ὑπὸ χρήστων ἄγχομαι, Aristoph. *I am harassed by my creditors.*

Under: D. ὑφ' ἡλίῳ, Eurip. *Under the sun.*

Under: A. ἀπαγαγὼν ὑπὸ φοίνικας, Xen. *Leading him under palm-trees.*

METRICAL SYNOPSIS OF PREPOSITIONS.

'ΑΜΦ' Ἑλένης, Helenam propter; τῆς ἀμφὶ πόληος,
Circa urbem; ἀμφὶ σέθεν, de te; τῇδ' ἀμφὶ θυγατρί,
Ob natam; ἀμφ' ὤμοις, humeros circum; ἀμφὶ ῥέεθρα,
Juxta undam. 'ΑΝ' σκήπτρῳ, sceptro super; ἦλθ' ἀν' ὅμιλον,
Per turbam. 'ΑΝΤΙ' τέκνων, pro natis. Βῆ δ' 'ΑΠΟ' Τροίης,
A Trojâ; γλώσσης ἄπο, linguâ; δεῖπνον ἀφ' ὕπνου,
Post somnum; πόντου ἄπο, a ponto procul. Ἔγχος
Ἦλθε ΔΙΑ' κραδίης, per cor; διὰ δῶμα, per ædes;
Οὐ διὰ τοῦτον, ob hunc. 'Ετράπην 'ΕΚ δείπνου ὕπνονδε,
Post cœnam; ἐκ νεφέλων, ex nubibus; ἐξ ἐμοῦ, a me.
'ΕΙΣ γῆν, in terram. 'ΕΝ νηΐ, in navi. 'ΕΠΙ' ῥάβδου,
In baculo; κέρδει ἔπι, propter; κεῖμ' ἐπὶ γαίῃ,
In terrâ; ποταμῷ ἔπι, juxta; βάσκ' ἐπὶ νῆας,
Ad naves; ἐπὶ νῶτα, super dorsum. ΚΑΤΑ' γαίας,
Sub terrâ; κατ' ἐμοῦ, contra me; ῥεῖ κατὰ πέτρης
Ὕδωρ, per saxum; καθ' Ὅμηρον ἔειπε, secundum;
Δῶμα κατ', in tecto. ΜΕΤΑ' σοῦ, tecum; μετὰ τούτοις,
Inter eos; μετὰ δαῖτ', ad cœnam; σὸν μετὰ πότμον,
Post fatum. ΠΑΡΑ' πατρὸς ἔβην, a patre; παρ' αὐτῷ
Κῦδος, apud; παρὰ ναῦς, ad naves; ἦν παρὰ δόξαν,
Contra; παρ' δύναμιν, supra vires; παρὰ κῦμα,
Juxta undam. ΠΕΡΙ' σοῦ, de te; περὶ πατρίδος αἴης,
Pro patriâ; περὶ χειρί, manum circum; περὶ ἄστυ,
Circa urbem. ΠΡΟ' τέκνων, pro natis; ἦν πρὸ δόμοιο,
Ante ædes. ΠΡΟ'Σ γῆς, a terrâ; πρὸς Διὸς ὤμνυ,
Per Jovem; ἔην πρὸς σοῦ, pro te; πρὸς κύμασι, juxta;
Πρὸς λέχος, ad lectum; πρὸς δυσμενέας μαχέσασθαι,
Contra hostes. ΣΥ'Ν νῷ, cum mente. Ἔθνησκ' 'ΥΠΕΡ ἡμῶν,
Pro nobis; κεφαλῆς ὕπερ ἵξεν, supra; ὑπὲρ ὦμον
Ἦλθε, super; φεύγεσκεν ὑπεὶρ ἅλα, trans mare fugit.

Ἦν ʽ*ΥΠΟ*' *γῆς*, *ὑπὸ γῇ*, sub terrâ; *σῶν ὑπὸ τέκνων* *Ὀλλύμεθ'*, a natis; *ἦλθον δ' ὑπὸ κῦμα*, sub undas.

Conjunctions and Adverbial Conjunctions, which govern the

INDICATIVE.

Αἴθε, εἴθε,[1] *I wish*, before the Past Tenses.
Αὐτίκα, as soon as.
Ἄχρι and *μέχρι*, *as far as.*
Ἐπεὶ,
Ἐπείπερ, } *after.*
Ἐπείτοι,

Ἵνα, where.
Ἵνα, that, Imp. Fut. Aor.
Καίπερ, although.
Μέσφα, until.
Μὴ, lest, Past.
Ὅπου, when.
Ὄφρα, whilst.

OPTATIVE.

Αἴθε, εἴθε, I wish, Pr. and Fut.
Interrog. Particles, with *ἄν*.

Ἵνα,
Ὄφρα, } *that*, Past.
Πῶς ἄν, how.

SUBJUNCTIVE.

Ἄν, ἐὰν, ἤν, if.
Εἴπερ, although.
Ἐπὰν, ἐπειδὰν, since.
Ἕως ἄν, until.
Ἵνα,
Ὄφρα, } *that*, Pr. and Fut.

Κἄν, although.
Ὅπως ἄν, that.
Ὅταν, when.
Ὄφρα, whilst, Pr.
Πρὶν ἄν, before.
Ὡς ἄν, that.

INDICATIVE AND OPTATIVE.

Ὅτι, that.

Ὅπως, how, that.

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[1] *Αἴθε, εἴθε*, and other particles, are sometimes joined with the Imperfect and 2d Aorist of *ὀφείλω*, as *αἴθ' ὄφελες ἄγονος τ' ἔμεναι*, Hom.

INDICATIVE, OPTATIVE, AND SUBJUNCTIVE.

Ἄχρι, μέχρι, until.
Εἰ,[1] *if.*
Μὴ, forbidding.[2]
Μήπως, lest.

Ὁπότε,
Ὁπόταν, *when.*
Ὅτε,

INDICATIVE, OPTATIVE, SUBJUNCTIVE, AND INFINITIVE.

Ἄν, κε,[3] Potential.
Ἕως, as long as.
Μήποτε, lest.

Πρὶν, before.
Ὡς, that.

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[1] *Εἰ* is used by the Dramatic Poets with the Indicative and Optative only. By Homer it is used with the Subjunctive also, joined to ἂν or κε.

When εἰ is used with an Imp. or an Aor. Indicative, the Verb in the corresponding clause, preceding or following, is put in the Indic. with ἂν: as εἰ μὴ τότ' ἐπέναυν, νῦν ἂν οὐκ εὐφραινόμην, Aristoph.

[2] *Μὴ*, *forbidding*, with the *Present*, governs the Imperative; with the *Future*, the Indicative; with the *Aorist*, when it refers to the Past, the Optative, when it refers to the Future, the Subjunctive.

[3] These Particles, ἂν used in prose, and κε and κεν in verse, give a *Potential* sense to the Verb. Thus in the Imp. εἶχον signifies *I had*, εἶχον ἂν, *I would have.* In the 2d Aor. εἶπον means *I said*, εἶπον ἂν, *I would have said.*

The Present Optative with ἂν is often used by tragic writers in the sense of a Future Indic. thus, μένοιμ' ἄν, Soph. *I will stay.*

Ἂν frequently signifies *soever*, as ἅπανθ' ὅσ' ἂν λέγω, Aristoph. *Whatsoever words I may speak;* ὅ τι κεν κατανεύσω, Hom. *Whatever I may nod.*

Ἂν in this case follows the Noun or Participle, and precedes the Verb.

Ἂν is sometimes understood, as ἦλθον ἐγὼ, Theocr. i. e. ἂν, *I would have come.*

INDICATIVE OPTATIVE, AND INFINITIVE.

’Επειὴ, } *since.*
’Επειδὴ, }

῎Ωςτε, *so that.*[1]

OPTATIVE, AND SUBJUNCTIVE.

’Επεὰν, *after.*

Μὴ, *lest.*

Conjunctions *Postpositive* are γὰρ, μὲν, δὲ, τε, τοίνυν.

These are *Prepositive* and *Postpositive*, ἂν, ἄρα, δὴ, ἵνα.

The rest are *Prepositive.*

These are called *Expletive*, which are not easily translated into other languages, but have a peculiar expression, the loss of which would be discovered by a critical judge of the niceties of Greek composition: ἂρ, ἄρα, αὖ, γε, δὴ, δῆτα, θην, κε, κεν, μὴν, νυ, περ, που, πω, ῥα, and some others used by the Poets.

CORRESPONDING PARTICLES.

’Επειδὰν, *when,*—τηνικαῦτα, *then.*
῟Ηι, ᾗ, *as far,*—ταύτῃ, *so far.*
῏Ημαι, *when,*—τότε, *then.*
’Ημὲν, *when,*—ἠδὲ, *then.*
῏Ημος, *when,*—τῆμος, *then.*

῾Ηνίκα, *when,*—τηνίκα, *then.*
῎Ισον, *just,*—καὶ, *as.*
Καθάπερ, *as,*—οὕτω, *so.*
Μὲν, *indeed,*—δὲ, *but.*
Μὲν, *both,*—δὲ, *and.*
῾Ομοῖον, *like,*—ὥςτε, *as.*

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[1] These have ἂν, expressed or understood, with the Optative; ὥςτε is also found with the Imperative.

Ὁμοίως, like,—ὥςπερ, as.
Ὅπου, where,—ἐκεῖ, there.
Ὁσσάκι, as often,—τόσσακι, so often.
Οὗ, where,—ἐκεῖ, there.
Πάρος, before,—πρὶν, that.
Πρὶν, before,—ἢ, that.
Πρὶν, before,—πρὶν, that.
Πρότερον, before, πρὶν, that.
Τότε, then,—ὅτε, when.
Τότε, then,—ὅταν, when.
Τότε, then,—ἐπειδὰν, when.
Τότε, then,—ἡνίκα, when.
Ὡς, as,—οὕτω, so.
Ὡς, as,—ὡςαύτως, thus.
Ὡςεὶ, as,—οὕτω, so.
Ὅπου, where,—ἐνταῦθα, there.
Ὅπου, where,—ἔνθα, there.
Οὕτως, so,—ὡς, as.
Ὥςπερ, as,—οὕτω, so.
Ὥςπερ, as,—καὶ, so.
Ὥςπερ, as,—ὡςαύτως, thus.[1]

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[1] **Some of these may be inverted thus:**
ὅτε—τότε; ὡς—οὕτως; &c.

One of the Corresponding Particles is frequently omitted, as *οὐδὲν ἐν τῷ βίῳ τάχιστα γηράσκει ὡς ἡ χάρις*, Soc.

PROSODY.[1]

POSITION.

A syllable, in which a short or doubtful Vowel precedes two consonants or a double letter, is long in every situation, as *δεινὴ δε̄ κλαγγὴ, αὐτὰρ ἐμε̄ Ζεὺς, κατᾱ φρένα, πᾰτρὸς, τε̄κνον*, Hom.[2]

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[1] The word Prosody is here used in its common application to the *quantity*, although *προςῳδια*, signifies the *accent*, of syllables.

Those parts of *Prosody*, which are common both to Greek and Latin languages, are here in general omitted.

[2] The exceptions to this rule take place when the latter consonant is a liquid. In *Epic* poetry they occur only in proper names, which cannot be strictly subjected to the rules of any metre, and in those words which could not be used in any other position, as *ἠδε̆ βροτοῖσι, μοῖρᾰ κραταιὴ, πτερόεντᾰ προςηύδα*, &c.

In *Pastoral*, *Elegiac*, and *Epigrammatic* verse, the syllable is more frequently short.

In *Dramatic* poetry the following rules may be observed:

A short vowel before a *soft* or *aspirate* Mute followed by a liquid, and before a *middle* Mute followed by ρ, remains short in Comedy. In Tragedy, the syllable, if not final, is often long.

A short Vowel is sometimes made long before a single consonant, particularly before a

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A short vowel before a *middle* Mute followed by *λ*, *μ*, or *ν*, lengthens the syllable in all Dramatic poetry.

The reason of that difference between Heroic and Dramatic poetry may be this. In the grave, majestic cadence of Heroic verse, Spondees are frequent; but the Iambics and Tribrachs of the language of the stage require short syllables. Hence the doubtful vowel in *φθάνω*, *φθίνω*, *τίνω*, &c. is long in Homer, and short in Iambic mètre. It is remarkable that the short syllable prevails, in proportion as the style approaches to that of conversation. This difference will be traced in the progress from Homer to Aristophanes.

When the syllable is lengthened before two consonants, the vowel in pronunciation assumes one of them, as *δὲκ-λαγγῇ*, *ἐμε̄σ-Δεὺς*, *κατᾱφ-ρένα*, *πᾱτ-ρὸς*, *τε̄κ-νον*; or, according to some, both, as *πᾱτρ-ὸς*, *τε̄κν-ον*. When the syllable remains short, the vowel concludes it, *πᾰ-τρὸς*, *τε̆-κνον*. So in Latin the first syllable in *Atlas* and *cycnus* is sometimes short, because it is pronounced *A-tlas*, *cy-cnus*.

When the vowel is followed by two consonants, the latter of which is not a liquid, or by two liquids, the syllable is long in every species of poetry. Hence if we find *δὲ Σκά-μανδρον*, *παρᾰ σταθμῷ*, we must observe that *Κάμανδρον* was the ancient form, and that some Mss. have *παρ᾽ σταθμῷ*.

In Latin the short final syllable is scarcely ever lengthened before a mute and a liquid. Virgil has indeed *terrasquē tractusque maris*, but this is a Grecism. On the same principle we sometimes find a short vowel lengthened at the end of a word, if the next word begins with *sc*, *sp*, *sq*, *st*; but it most frequently remains short, particularly if the foot end with the word. Virgil has lengthened the short syllable in one instance *date telā; scandite muros*; and that at the end of a hemistich, where a pause takes place. He has left liquid, as *πολλᾱ λισσομένῳ*, Hom. *παρᾱ ῥηγμῖνι*, Hom.[1]

A short Syllable is often made long, when the next word begins with a digammated vow-

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the syllable short in *Ponitĕ : spes.* Lucretius, though an imitator of the Greek cadences, never lengthens the syllable, but has it short in several instances: *molliă strata*, *cederĕ squamigeris*, *liberă sponte*, *pedentibŭ' structas.* Horace uses the same practice; *fornicĕ stantem*, *præmiă scribæ*, *quiă scilicet*, *mală stultitia*, *mihĭ Stertinius.* He has it short, even where the foot does not end with the word; *velatumquĕ stolâ*, *sæpĕ stylum*, *fastidirĕ Strabonem.* It is the same in Ovid; *carmină scripta*, *curvaminĕ spinæ*, *olentiă stagna*, and in many other instances, which, however, are susceptible of different readings. But no editor of Ovid has found in any Ms. an instance of a short vowel lengthened. Propertius preserves the short syllable; *brachiă spectavi*, *nunc ubĭ Scipiadæ*, *venundată Scylla*, *jam benĕ spondebunt*, *tu capĕ spinosi;* and even *consuluitquĕ striges.* Catullus has a few examples of a lengthened syllable; *nullā spes*, *modō scurra*, *nefariā scripta.* Tibullus has *pro segetē spicas.* It must be observed, that the practice of placing a short vowel in that position is not common in the best Latin poets, and should therefore be avoided.

[1] It is generally long before ῥ, which with its aspirate appears to have been doubled in pronunciation, as *παρᾱῤῥηγμῖνι.* This license is not confined to a liquid; *'ε̄πειδὴ*, *'ο̄φιν*, &c. Hom. Thus in Ennius, *Omnis cura viris, uter essēt induperator.* In Lucilius, *Intereunt, labuntur, euntūr omnia versum.*

el, as ῾ο̄ς *οἱ*, for *Ϝοι*, Hom. *μέλανο̄ς οἴνοιο*, for *Ϝοίνοιο*, Hom. *οὐδε̄ οὖς*, for *Ϝοὺς*, Hom.[1]

When three short syllables come together, it is necessary, for the sake of the measure, in Heroic verse, that one should be made long, as *᾿ᾱθέατος*, *Πρῑαμίδης*.[2]

ONE VOWEL BEFORE ANOTHER.

A Vowel before another does not suffer elision, as in Latin, at the end of a word, unless an Apostrophe is substituted.[3]

A long Vowel, or diphthong, is generally shortened at the end, and sometimes at the

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[1] A short vowel is said sometimes to be made long by the force of the accent; thus Homer has made the penultima in *᾿Ιλίου* long. In other instances, the same cause has shortened a long syllable, as ἕως ἐγὼ περὶ, Hom. where the last syllable in ἕως seems to be short on account of the elevation of the voice on the first, although that elevation does not naturally lengthen the syllable.

But the short vowel, on which that license more naturally takes place, is the cæsura, the final syllable, on which the ictus, or force of the rhythmus, sometimes called the arsis, falls; as τε̄ κομίσαι, δε̄ μάστιγι, δε̄ νέφος. Thus in Virgil, *Liminaquē*, *laurusque*, &c.

[2] This takes place even where the three syllables are in different words, as δῐᾰ μὲν, Hom. δρῡὸς ἔλυμα, Hes.

[3] The elision of Diphthongs takes place in Verbs only; real instances of this are to be found only in the Fragments of the new comedy.

beginning of a word, before a vowel, as *οἴκῳ̆ ἔν*, Hom.[1] *ποῐεῖ*, Soph. *ἢ ζοοῐ εἰμὲς*, Theocr.[2]

CONTRACTION.

A *contracted* Syllable is always long, as *ὄφιες*, *ὄφῖς* ; *ἱερὸς*, *ῑ̔ρός*.

Two successive Vowels, forming *two* syllables, even in different words, frequently coalesce in poetry; thus *θεὸς* becomes a monosyllable, *χρυσέῳ* a dissyllable, and in *ἢ λάθετ'*, *ἢ οὐκ ἐνόησεν*, Hom. *ἢ οὐκ* are pronounced as one syllable.

COMPOSITION AND DERIVATION.

Words compounded and derived follow the quantity of their primitives, as *ἄτῑμος* from *τῑμὴ*, *φῠγὴ* from *ἔφῠγον*.

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[1] A long vowel, or a diphthong, may be considered as consisting of two short vowels. If the latter is supposed to suffer elision, the former will of course remain short, as *οἴκο' ἐν*.

[2] Thus in Latin, *Nam sĭ abest*, Lucr. *Valĕ inquit*, *an quĭ amant*, *Hylă omne*, *Insulaĕ Ionio*, *Peliŏ Ossam*, *Iliŏ alto*, *aut Athŏ aut Rhodopen*, *servant tĕ amice*, Virg. *Si mĕ amas*, Hor.

The Greek Dramatic writers never admit in Iambic and Trochaic metres the *hiatus*, occcasioned by a vowel or diphthong at the end of one word, and at the beginning of the next.

A, privative, is short, as ’ᾰ́τιμος; but long in ’ᾱθάνατος.

’*Α*ρι, ἐρι, βρι, δυς, ζα, are short, as ζᾰ́θεος.

Penultima of Nouns and Adjectives increasing in the Genitive.

A is short, as σώμᾰτος. Except in

Nouns in αν, ᾶνος, as τιτὰν, τιτᾶνος.

The Doric Genitive, as ’Ατρείδᾱο, μουσᾶων for μουσᾱ^Fων.

Κέρας, κέρᾱτος;[1] κρὰς, κρᾱτός; ψὰρ, ψᾱρός; θώραξ, θώρᾱκος; ἱέραξ, ἱέρᾱκος; κόρδαξ, κόρδᾱκος; νέαξ, νέᾱκος; ῥὰξ, ῥᾱγός; σύρφαξ, σύρφᾱκος; Φαίαξ, Φαίᾱκος; φέναξ, φένᾱκος, are long.

I is short, as ἔρις, ἔρῐδος. Except in

Words of two terminations, as δελφὶν, δελφὶς, δελφῖνος.

Monosyllables, as θὶς, θῖνός; but Δὶς, Δῐός; θρὶξ, τρῐχός; στὶξ, στῐχός; τὶς, τῐνός, are short

Nouns making ιθος, as ὄρνις, ὄρνῑθος; and

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[1] Thus in Orpheus, Euripides, Anacreon, and Oppian. Homer makes it short. This difference exists in many other words. The penult. of Comparatives in ιων is long in the Attic, short in the Ionic and Doric dialects. Homer makes α in καλὸς long; the Attic and Doric poets short; Callimachus and Theocritus have made it long and short in the same line. Thus Homer has ᾹΡες, Ἄρες.

those making *ιδος*, if their penult. is long, as *κνημὶς, κνημῑδος.*

Nouns in *ιξ, ιγος* or *ικος*, as *μάστιξ, μάστῑγος; φοίνιξ, φοίνῑκος.*

Monosyllables in *ιψ, ιπος*, as *θρὶψ, θρῑπός.*

Υ is short as *πῦρ, πῠρός.* Except in

Words of two terminations, as *φόρκυν* and *φόρκυς*, with *κήρυξ, κήρῡκος.*

Γρὺψ, γρυπός; γὺψ, γυπός; βέβρυξ, βέβρυκος; are common.[1]

Penultima of the Tenses of Verbs.

The quantity of all the Tenses generally remains the same as in the Tense from which they are formed; as from *κρῑνω* are formed *ἔκρῑνον, κρῑνομαι, ἐκρῑνόμην*; from *κρῐνῶ* are formed *κέκρῐκα, κέκρῐμαι, ἐκρῐθην.*[2]

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[1] The doubtful vowels before *σι* are long in the Dative Plural, when the Dative singular is long by position, as *ἕλμῑσι, τύψᾱσι.*

No rules are given of the quantity of the penultima and antepenultima of general words, as that can be learnt by use alone.

[2] Verbs of the Fourth Conjugation, particularly those in *νω* and *ρω*, have the doubtful vowel before the liquid generally long in the Presents and Imperfects, and in the First Aorist Active and Middle; and short in the Futures and Second Aorists. Thus often in the same verb in Latin, the

The *Perfect* follows the quantity of the First Future, as φύω, φῡσω, πέφῡκα.

Verbs in πτω,—except those in υπτω, and πίπτω, and ῥίπτω,—shorten the Penultima of the *Perfect*.

In the Attic Reduplication the Penultima is short, as ὀρύττω, ὤρυχα, ὀρώρῠχα.

The *Perfect Middle* follows the quantity of the Second Aorist, as ἔτῠπον, τέτῠπα; except βέϐρῖθα, ἔρρῖγα, κέκρᾱγα, κέκρῖγα, μέμῡκα, πέπρᾱγα, πέφρὶκα, τέτρὶγα, &c.

The doubtful Vowels before σι are long, as τετύφᾱσι, δεικνῦσι.

In the *First Aorist* Participle, ασα is long.

In the *Imperative* of Verbs in μι, υ is short in polysyllables, as κέκλῠθι; but long in dissyllables, as κλῡθι.

In the *First Future*, α, ι, and υ, followed by σω, are short, as θαυμάζω, θαυμᾰσω; νομίζω, νομῐσω; κλύζω, κλῠσω.

But ασω is long from Verbs in αω preceded by a Vowel, or in ραω, as θεάω, θεᾱσω; δράω, δρᾱσω. *Ισω* and *υσω* are long from Verbs in ω pure, as τίω, τὶσω; ἰσχύω, ἰσχῡσω.

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tenses formed from the Present are short, while those formed from the the Perfect are long; as *mŏveo*, *mŏvebam*, *mŏvebo*; *mōvi*, *mōveram*, *mōvero*.

QUANTITY OF THE LAST SYLLABLE.

A Vowel at the end of a word.

Α, *Ι*, *Υ*, final are short. Except

Α long.

Nouns in *δα*, *θα*, *ρα*, *εα*, *ια*,[1] and polysyllables in *αια*, as *κεραία*; with *εὐλάκα*, *λάθρα*, and *πέρα*.

Duals of the First Declension, as *μούσα*.

Adjectives in *α* pure and *ρα* from masculines in *ος*, as *δικαία*, *ἡμετέρα*.

Nouns in *εια*, from *ευω*, as *δουλεία* from *δουλεύω*.

Oxytons of the First Declension, as *χαρά*.

Accusatives in *α* from Nouns in *ευς*, generally in the Attic Dialect.

Vocatives from Proper Names in *ας*, as *Αἰνεία*, *Πάλλα*.[2]

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[1] *Δῖα*, *ἴα*, *μία*, *πότνια*, are short.
Ἄγκυρα, *ἄκανθα*, *γέφυρα*, *Κέρκυρα*, *ὄλυρα*, *σκολόπενδρα*, *σφῦρα*, *τάναγρα*; compounds of *μετρέω*, as *γεωμέτρα*; *ρα* preceded by a diphthong, as *πεῖρα*, except *αὖρα*, *λαύρα*, *πλεύρα*, *σαῦρα*; are short.

[2] So in Latin, *Care nepos*, *Pallā*. Ovid.

The Doric, *α*,[1] as *ἁ παγὰ* for *ἡ πηγὴ*, *βορέα* for *βορέου*.

I long.

The names of letters, as *ξῖ*; with *κρῖ*.

The Paragoge in Pronouns and Adverbs, as *οὑτοσὶ*, *νυνί*; except the Dative Plural, as *σοῖσι*.

The Attic *ι* for *α*, *ε*, or *ο*, as *ταυτὶ* for *ταῦτα*, *ὁδὶ* for *ὅδε*, *τουτὶ* for *τοῦτο*.

Y long.

The Imperfect and Second Aorist of Verbs in *υμι*, as *ἔφυ*.

The names of letters, as *μῦ*; with *γρύ*; *ῡ̆* is common.

AN, *IN*, *YN* final are short. Except

Αν long: Words circumflexed, as *πᾶν*.

Oxytons Masculine, as *Τιτάν*.

These Adverbs, *ἄγαν*, *εἴαν*, *λίαν*, *πέραν*.

The Accusative of the First Declension, whose Nominative is long, as *Αἰνείαν*, *φιλίαν*.

Ιν long: Words of two terminations, as *δελφὶν* and *δελφίς*.

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[1] The Æolic *α* is short, as *νύμφᾰ φίλη*, Hom. Hence the Latin Nom. in *a* is short.

Ἡμῖν and *ὑμῖν*, when circumflexed; *τὶν*, Dor. for *σοί*; *κόνιν*. *Πρὶν* is sometimes long in Homer.

Nouns in *ιν*, *ινος*, as *ῥηγμῖν*.

Υν long: Words of two terminations, as *φόρκυν* and *φόρκυς*.

Accusatives from *υς* long, as *ὀφρῦν*; with *νῦν*.[1]

The Imperfect and Second Aorist of Verbs in *υμι*, as *ἐδείκνυν*, *ἔφυν*.

ΑΡ, *ΥΡ* final are short. Except

Αρ long: *Γὰρ* and *αὐτὰρ* are sometimes long in Homer.

Υρ long: *Πῦρ*.

ΑΣ, *ΙΣ*, *ΥΣ* final are short. Except

Ας long: Nominatives of Participles, as *τύψας*.

All Cases of the First Declension, as *ταμίας*, *φιλίας*, *μούσας*.[2]

Plural Accusatives in *ας* from the long *α* in the Accusative Singular of Nouns in *ευς*.

Nouns in *ας*, *αντος*, as *Αἴας*; with *τάλας*.

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[1] When *νυν* is an Enclitic, as *τοί νυν*, it is short.

[2] The Doric Acc. is short, as *νύμφας*.

Ις long: Words of two terminations, as *δελφὶς* and *δελφίν*.

Nouns in *ις* increasing long, as *κνημὶς*, *ὄρνις*; and *κὶς*, *κιός*.

Υς long: Words of two terminations, as *φόρκυν* and *φόρκυς*.

Monosyllables, as *μῦς*; with *κώμυς*.

Oxytons making the Genitive in *ος* pure, as *πληθὺς*;[1] *ἰχθὺς* is common.

In Verbs in *υμι*, as *ἐδείκνυς*, &c.

FEET.

Each of the following Divisions consists of feet equal in time, as one long is equal to two short syllables. The two first contain the simple, the three last the compounded feet,

I.		II.	
Iamb,	⏑ –	Spondee,	– –
Trochee,	– ⏑	Dactyl,	– ⏑ ⏑
Tribrach,	⏑ ⏑ ⏑	Anapest,	⏑ ⏑ –

III.	
Choriamb,	– ⏑ ⏑ –
Antispastus,	⏑ – – ⏑
Ionic à majore,	– – ⏑ ⏑
Ionic à minore,	⏑ ⏑ – –

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[1] They are sometimes short; *πληθὺς ἐπερχομένων*, Apoll. Rhod. I. 239.

IV.

Pæon I,	– ⏑ ⏑ ⏑
Pæon II,	⏑ – ⏑ ⏑
Pæon III,	⏑ ⏑ – ⏑
Pæon IV,	⏑ ⏑ ⏑ –

V.

Epitrite I,	⏑ – – –
Epitrite II,	– ⏑ – –
Epitrite III,	– – ⏑ –
Epitrite IV,	– – – ⏑ [1]

METRES.

A Metre, or Syzygy, consists properly of two feet, because in beating time the foot was raised once in two feet. But by Metre is generally understood a Verse, or, except in Dactylic Metre, a system of Verses.

Of Metres there are nine species:

1. Dactylic,
2. Iambic,
3. Trochaic,
4. Anapestic,
5. Choriambic,
6. Antispastic,
7. Ionic à majore,
8. Ionic à minore,
9. Pæonic.

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[1] To these may be added the following, seldom used:

Pyrrich,	⏑ ⏑	Bacchius,	⏑ – –
Amphibrachys,	⏑ – ⏑	Antibacchius,	– – ⏑
Amphimacer, or Cretic	– ⏑ –	Molossus,	– – –
Proceleusmatic,	⏑ ⏑ ⏑ ⏑	Dochmius,	⏑ – – ⏑ –

These Metres take their names from the feet, of which they are generally composed. Besides the Dactylic measure, consisting of Dactyls and Spondees, with which the learner is supposed to be acquainted, it will be sufficient here to inform him of the structure of Iambic, Trochaic, and Anapestic measures, as used by the Tragic Poets.

IAMBICS.

Of *Iambics* there are three kinds: *Dimeters*, consisting of two measures, or four feet; *Trimeters*, of three measures, or six feet; and *Tetrameters*, of four measures, or eight feet.

The following is a synopsis of the feet strictly allowed in every place of a Trimeter:

1st Metre		2d Metre		3d Metre.	
1	2	3	4	5	6
∪ –	∪ –	∪ –	∪ –	∪ –	∪ –
∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	
– –		– –		– –	
– ∪ ∪		– ∪ ∪			
∪ ∪ –					

Every foot, except the *last*, admits an Anapest of Proper Names.

TROCHAICS.

Of Trochaics there are two kinds, *Dimeters* and *Tetrameters*.

Synopsis of a Tetrameter Catalectic:

1st Metre		2d Metre		3d Metre		4th Metre	
1	2	3	4	5	6	7	8
– ∪	– ∪	– ∪	– ∪	– ∪	– ∪	– ∪	–
∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	
	– –		– –		– –		
	∪ ∪ –		∪ ∪ –		∪ ∪ –		

Every foot, except the *fourth* and *seventh*, admits a Dactyl of Proper Names.

In Tragic Trochaic Tetrameters, an Anapest is admitted only in Proper Names.

A Pause takes place at the end of the *fourth foot*, or *second metre*, which properly ends with a word.

The Trochaic Tetrameter is easily reducible to the Iambic measure, if a Cretic, or its equivalent, is removed from the beginning of it.[1]

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[1] Thus the English Trochaic is more harmoniously resolved into the common measure. The two following lines,

These delights if thou canst give,
Mirth, with thee I mean to live.

are generally scanned thus,

– ∪ | – ∪ | – ∪ | –

admit Anapests, Dactyls, and Spondees, and are commonly *Dimeters* of four, and sometimes *Monometers* of two feet. Of the former the most strict is the Dimeter Catalectic,[1] called a *Parœmiac*,[2] which closes the system.

Anapestics may contain an indefinite series of Metres. Any number of these constitutes a system, which may be considered as extended without any distinction of verses, or, in other words, may be scanned as one verse. It has generally, for the sake of convenience, been divided into regular Dimeters, which of course can admit no license in the final syllable, and which must always be followed by a Parœmiac. But as in this mode of division it must often happen that a single Metre remains before the final Parœmiac, that Metre is placed in a sep-

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But their harmony will be improved by the following division of the feet:

– | ᴗ – | ᴗ – | ᴗ –

[1] If a syllable is wanting, the verse is called *Catalectic;* a complete verse is called *Acatalectic.*

[2] So called from παροιμία, because the line was supposed to contain a maxim, or a proverb.

arate verse, and is termed a *base*, although it would perhaps be more properly called a *supplement.*

The only restraint in Anapestics is, that an Anapest must not follow a Dactyl, to prevent the concurrence of too many short syllables; that each Metre must end with a word; and that the third foot of the Parœmiac must be an Anapest.

Anapest Dimeter Acatalectic.

1st Metre		2d Metre	
1	2	3	4
∪ ∪ —	∪ ∪ —	∪ ∪ —	∪ ∪ —
— ∪ ∪	— ∪ ∪	— ∪ ∪	— ∪ ∪
— —	— —	— —	— —

A Parœmiac, or Dimeter Catalectic.

1st Metre		2d Metre	
1	2	3	4
∪ ∪ —	∪ ∪ —	∪ ∪ —	—
— ∪ ∪	— ∪ ∪		
— —	— —		

Anapestic Base, or Monometer Acatalectic.

One Metre	
1	2
∪ ∪ —	∪ ∪ —
— ∪ ∪	— ∪ ∪
— —	— —

ACCENTS.[1]

The *Acute* is used on the last syllable, the penultima, or the antepenultima.

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[1] Accents were first marked by Aristophanes, a grammarian of Byzantium, who lived about 200 years before the Christian era. He probably first reduced them to a practical system, because some marks must have been necessary in teaching the language to foreigners, as they are used in teaching English.

For the proper modulation of speech, it is necessary that one syllable in every word should be distinguished by a tone, or an elevation of the voice. On this syllable the Accent is marked in the Greek language. This elevation does not lengthen the time of that syllable, so that the *Accent* and *Quantity* are considered by the best critics as perfectly distinct, but by no means inconsistent with each other. That it is possible to observe both Accent and Quantity is proved by the practice of the modern Greeks, who may be supposed to have retained in some degree the pronunciation of their ancestors. Thus in *τυπτομένην* they lengthen the first and last syllable, and elevate the tone of the penultima.

In our language the distinction between Accent and Quantity is obvious. The Accent falls on the antepenultima equally in the words *líberty* and *líbrary*, yet in the former the tone only is elevated, in the latter the syllable is also lengthened. The same difference will appear in *báron* and *bácon*, *lével* and *léver*, in *Reáding*, the name of a place, in which these observations are written, and the participle *reáding*.

The Welsh language affords many examples of the difference been Accent and Quantity, as *díolch*, thanks.

The *Grave* is used on the last syllable only; but when that syllable is the last of a sen-

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It has been thought by many, that the French have no Accent; but in the natural articulation of words this is impossible. Their syllabic emphasis is indeed in general not strongly expressed; but a person conversant in their language will discover a distinctive elevation, particularly in public speaking. This is in many cases arbitrary; thus the word *cruel*, in expressing sorrow and affection, will on the French stage be pronounced *crúel*; in expressing indignation and horror, *cruél*. But the general rule is, that in words ending in *e* mute the accent is on the penult. as *formidáble*, *rívage*; in other words on the last syllable, as *hauteúr*, *vertú*.

On one of the three last syllables of a word the Accent naturally falls. Hence no ancient language, except the Etruscan, carried it farther back than the antepenultima. The modern Greeks sometimes remove it to the fourth syllable; and the Italians still farther. In English it is likewise carried to the præ-antepenultima, but in that case a second Accent appears to be laid on the alternate syllable, as *detérminâtion*, *unprófitáble*. In poetry the metre will confirm this remark.

That variation existed in the different states of Greece, which is now observed in the different parts of Britain. The Æolians adopted a baryton pronunciation, throwing the accent back, saying ἔγω for ἐγὼ, ϑέος for ϑεός. In this they were consistently followed by the Latin dialect. But some words in the latter language changed their accent; thus in the Voc. *Valeri*, the accent was anciently on the antepenultima, and was afterwards advanced to the penultima. In English a contrary effect has been produced; thus *accéptable* is now *ácceptable*; *corrúptible*, *córruptible*; *advertísement*, *advêrtisement*; &c. In Welsh the accent is never thrown farther back than the penultima, and is raretence, or followed by an Enclitic,[1] the acute is used.

The *Circumflex* is used on the last, or the penultima.[2]

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ly placed on the last syllable. In Scotland the Accent is oxyton in imitation of that of France, probably on account of the close connexion which formerly subsisted between the two countries.

[1] The *Grave* is said to be the privation of the Acute, and to be understood on all syllables, on which that is not placed. The Acute with the rising inflection has been, by a musical term, called the *Arsis*, the Grave with the falling inflection, the *Thesis*.

But where it is expressed on the last syllable, the Grave has the force of the Acute, marking an oxyton. Indeed no substantial reason is given for the use of both Accents. Perhaps it may be said that the Grave is used to show that the voice after the elevation must fall to meet the common, or what Aristotle calls the *middle*, tone of the next word; but that the Acute is preserved at the end of the sentence, where the change is necessary; that the interrogative τίς always requires an elevation of voice; and that an Enclitic, becoming a part of the word, generally reduces the Accent to the rules of the Acute.

In French the Grave Accent,—when it is not used for distinction, as *à*, to, from *a*, has, and *où*, where, from *ou*, or,—makes the syllable long and broad, and has the force of the Circumflex; the sound is the same in *près* and *prêt*, in *excès* and *forêt*.

[2] The *Circumflex* is said to raise and depress the tone on the same syllable, which must be long, and therefore consist of two short, thus σῶμα is equivalent to σόὸμα. But this double office of the same letter it is not easy to discriminate in speaking.

The Acute and the Grave are put on long and short syllables; the Circumflex on syllables long by nature,[1] and never on the penultima, unless the last syllable is short.[2]

No word has more than one Accent, unless an Enclitic follows.

Enclitics,[3] throw their Accent on the preceding word, as *ἄνθρωπός ἐστι, σῶμά ἐστι.*[4]

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[1] A syllable *long by nature* is that which contains a long vowel or diphthong, as *σῶμα, σπουδαῖος.* Some few syllables with a doubtful vowel are circumflexed, as *μᾶλλον, πρᾶγμα, πρᾶγος, δῖος, κῦμα,* &c. but they are contractions.

[2] In Diphthongs, the Accents and Breathings are put on the last vowel, as *αὐτοὺς;* except in improper Diphthongs, as *ἄιδης* for *ᾅδης.*

[3] An Enclitic *inclines* on the preceding word, with which it is joined and blended.

[4] So in Latin, *que, ne, ve.* But the Accent, which in *virum* is placed on the first syllable, is brought forward to the second in *virúmque.*

We may carry the analogy of Enclitics to English. When we say, *Give me that book*, we pronounce *me* as a part of the word *give.* For *the boy is tall*, we say *the boy's tall;* thus *is* becomes a perfect Enclitic. This is frequent in French, *donnez le moi, je me lève, est-ce lui;* and particularly in *parleje*, where the last syllable of *parle* must be accented before the Enclitic. In Italian and Spanish the Enclitic is joined, as *dammi, deme, give me.*

Ten words are without Accents, and are called *Atonics*; ὁ, ἡ, οἱ, αἱ, εἰ, εἰς, ἐν, ἐξ (or ἐκ,) οὐ (οὐκ or οὐχ,) ὡς.[1]

RULES OF ACCENTS.

Monosyllables, if not contracted, are acuted, as ὃς, ποὺς, χείρ.[2]

Monosyllables of the Third Declension accent the last syllable of the Genitives and Datives, but the penultima of other cases, as S. χεὶρ, χειρὸς, χειρὶ, χεῖρα. D. χεῖρε, χειροῖν. P. χεῖρες, χειρῶν, χερσὶ, χεῖρας.[3]

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[1] These may be called *Proclitica*, as they incline the accent on the following word. Thus in English the Article *the* is pronounced quickly, as if made part of the the following word. In poetry it coalesces with it, as *Above th' Aonian mount*. When the Atonics are at the end of the sentence, or following the word to which they are naturally prefixed, they recover their accent, as ἔχοντες σπέρμ' ἀνέβαν φλογὸς οὔ. Pind. κακῶν ἔξ, Theocr. θεὸς ὥς, Hom. When they precede an Enclitic, they are accented, as εἴ με.

[2] The following appear to be excepted, αἶ, νῦν, οὖν, ὗς, δρῦς, μῦς, γραῦς, ναῦς, οὖς, πᾶς, παῖς, πῦρ; but many of them are probably contractions; thus, νῦν from νέον, οὖν from ἔον, πᾶς from πάας, πάνς, or πάντς. Indeed the circumflex always leads to the suspicion of some contraction.

[3] Except Particles, and τίς *interrogativum*; with δᾴδων; δμώων; θώων; κράτων; λάων; παίδων; πάντοιν, πάντων, πᾶσι; Τρώων; φώτων; ὤτοιν, ὤτων.

Dissyllables, if the first is long and the last short, circumflex the former, as *μοῦσα*;[1] in other cases they acute the former, as *μούσης*, *λόγος*, *λόγου*.

Polysyllables, if the last syllable is short, acute the antepenultima, as *ἄνθρωπος*; if long, the penultima, as *ἀνθρώπου*.[2]

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[1] *Εἴπερ*, *τοίνυν*, *ὥςτε*, &c. are considered as two words, the latter of which is an Enclitic; they cannot therefore be circumflexed.

Nouns in ξ, increasing long, acute the penult. as *θώραξ*, *κῆρυξ*, *φοίνιξ*; if they increase short, they circumflex it, as *αὖλαξ*, *ὁμῆλιξ*, *πίδαξ*.

[2] From these rules are to be excepted *Oxytons*, such as, generally, words in *ευς*, *ης*, *ω*, and *ως*, whose Gen. ends in *ος* pure, as *βασιλεὺς*, *ἀληθὴς*, &c. Adjectives in *ικος*, *θος*, *λος*, *ρος*, *στος*, as *ἀγαθὸς*, *καλὸς*, &c. Participles Perf. 2 Aor. and 2 Fut. Active, and Aorists Passive; Prepositions; and others, which will be learnt by use.

In Latin polysyllables, the Accent depends on the penultima. If that is long, the Accent is placed upon it, as *amícus*; if short upon the antepenultima, as *ánimus*. In Dissyllables the Accent is on the first syllable. Hence may be deduced another proof of the difference between Accent and Quantity. In Latin, the Accent falls on the first syllable of *ánimus*, and of *tíbi*, but that syllable is not lengthened in pronunciation. The Accent falls on the first syllable in *cármina;* but if an Enclitic follows, as *carmináque*, the Accent, which is inadmissible on the præ-antepenultima, must be laid on a syllable, which cannot be pronounced long.

In reading Greek, the general practice of this country follows the Latin rules of Accent. In words of two, and of three, short syllables, the difference of the French and

Exceptions with the last syllable short.

1. Participles Perfect Passive, as, *τετυμμένος*.

2. Verbals in *εος* and *εον*, as *γραπτέος*, *γραπτέον*.

3. The increasing Cases of Oxytons, as *λαμπὰς*, *λαμπάδος*; *τυπεὶς*, *τυπέντος*.

4. Many derivatives, as *παιδίον*, *ἐναντίος*.

5. Compounds of *βάλλω*, *πολέω*, *χέω*, if not with a Preposition, as *ἑκηϐόλος*.

6. Compounds of *τίκτω*, *κτείνω*, *τρέφω*, with a Noun, if they have an *Active* signification, as *πρωτοτόκος*, *she who produces her first child*; *ξιφοκτόνος*, *he who kills with a sword*; *μητροκτόνος*, *a matricide*; *λαοτρόφος*, *he who feeds the people.* If they have a *Passive* signification, they follow the general rule, as *πρωτότοκος*, *the first born*;[1] *ξιφόκτονος*, *he who is killed with a sword*; *μητρόκτονος*, *he who is kill-*

English pronunciation is striking. The former makes Iambs and Anapests, the latter Trochees and Dactyls; the French say *fugís*, *fugimús*; the English *fúgis*, *fúgimus*. In many instances both are equally faulty; thus, we shorten the long *is* in *făvīs* the plural of *favus*; they lengthen the short *is* in *ōrĭs*, the Genitive of *os*.

[1] So *πρωτογόνος* and *πρωτόγονος*, *βουνόμος* and *βούνομος*, *ναυμάχος* and *ναύμαχος*, &c.

ed by his mother; λαότροφος, *he who is fed by the people.*[1]

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[1] The difference of Accentuation serves also to mark the difference of signification, and has on some occasions given precision to the language, and even determined the ambiguous meaning of a law. Of this distinction a few instances may be given:

ἄγων, leading;	ἀγὼν, a contest;
ἄληθες, truly;	ἀληθὲς, true;
ἄλλα, other things;	ἀλλὰ, but.
ἄπλοος, unnavigable;	ἁπλόος, simple.
ἄρα, then;	ἆρα, an interrogation.
βίος, life;	βιὸς, a bow.
δίδομεν, we give;	διδόμεν, to give.
δόκος, opinion;	δοκὸς, a beam.
εἶσι, he goes;	εἰσὶ, they are.
ἔνι, he is in;	ἐνὶ, in.
ἔχθρα, enmity;	ἐχθρὰ, hostile things.
ζῶον, an animal;	ζωὸν, living.
θέα, a sight;	θεὰ, a goddess.
θέων, running;	θεῶν, of gods.
ἴον, a violet;	ἰὸν, going.
κάλως, a cable;	καλῶς, well.
λάος, a stone;	λαὸς, a people.
λεύκη, a poplar;	λευκῆ, white.
μόνη, alone;	μονὴ, a mansion.
μύριοι, ten thousand;	μυρίοι, innumerable.
νέος, new;	νεὸς, a field.
νόμος, a law;	νομὸς, a pasture.
ὅμως, yet;	ὁμῶς, together.
πείθω, I advise;	πειθὼ, persuasion.
πόνηρος, laborious;	πονηρὸς, wicked.
τρόχος, a course;	τροχὸς, a wheel.
ὦμος, a shoulder;	ὠμὸς, cruel.

The list might easily be extended, particularly in marking the difference between a *proper* and a *common* name, as Ξάνθος, a river, ξανθὸς, yellow; Ἄργος, a man, or a city, ἀργὸς, white, &c.

7. Compounds of Perfects Middle with Nouns and Adjectives, as *ἀστρολόγος*, *οἰκονόμος*, *παμφάγος*.

8. Many other compounds retain the Accent which they had in their simple state, as *αὐτόφι*, *οὐρανόθεν*, *κατεῖχον*, *συνῆλθον*. So Prepositions, preserving their final vowel in composition, as ἀπόδος, ἐπίσχες.[1]

In English the same difference may be observed; thus *cónduct*, *próduce*, nouns; *condúct*, *prodúce*, verbs. *Jōb*, the name of a man; *jŏb*, a common word, &c.

[1] These exceptions have given occasion to some persons to inveigh against the use of Accents, as vague and arbitrary; and to more, to neglect them entirely. An attempt to reduce these apparent inconsistencies to a system may tend to rescue this branch of Greek Grammar from that objection.

The most general cause of these exceptions is *abbreviation*. Thus the original form *τυπτέμεναι*, on which the Accent is placed regularly, was shortened into *τυπτέμεν* and *τυπτέναι*, which retain the Accent on the same syllable. From *τετυφέμεναι* was formed *τετυφέναι*; from *τετύφαθαι*, *τετύφθαι*; from *τετυπέμεναι*, *τετυπέναι*; from *τετυφάμενος*, *τετυμμένος*.

Verbals in *εον* were formed from *δέον*; thus, *γραπτέον* was originally *γράπτειν δέον*, *necessary to write*, whence probably was derived the Latin *scribendum*. *Ναυτίλος* may naturally be formed from *ναυτίκελος*, for *ναύτῃ ἴκελος*. *Παιδίον* is abbreviated from *παιδάριον*, or from *παιδίδιον*, which is formed from *παῖς*, as *αἰγίδιον* is from *αἶξ*. Thus *νεανίσκος* and *παιδίσκος* are probably formed from *νεανίᾳ* and *παιδὶ*, with *εἴσκω*.

It is natural that the cases of a Noun or Participle, and the persons of a Tense, should retain the Accent through

Exceptions with the last syllable long.

The Attic mode of keeping the Accent on the antepenultima in *Μενέλεως* for *Μενέλαος*, *λέξεως* for *λέξεος*; or the Ionic Genitive, as *Πηληϊάδεω*; or the Compounds of *γέλως*, as *φιλόγελως*, can scarcely be called exceptions, as the two last syllables were in pronunciation contracted into one.

Αι and *οι* final are considered as short in Accentuation, as *μοῦσαι*, *ἄνθρωποι*.[1] Except Op-

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every inflection; thus, from *λαμπὰς*, *λαμπάδος*, &c. from *τυπεὶς*, *τυπέντος*, &c. and from *τυπῶ*, *τυποῦμεν*, *τυποῦμαι*, &c. So *φιλέον*, the neuter of *φιλέων*; so also *παρθένος*, from the original word *παρθήν*.

The Compounds likewise cannot be said to form an exception, as the primitive words are not effected by the junction. On this principle many apparent anamolies may be explained; thus *ὀλίγος* is from *λίγος*, of which *λίγα* is still extant; and *αἰπόλος* from *αἰγοπόλος*.

This is a faint outline of the system; but an acute observer of the etymology and origin of the language will easily solve the difficulties of accentuation on similar principles.

[1] The Diphthongs *αι* and *οι* are considered as short, for they were generally pronounced, at the end of words, like *ι*. Thus *αι* and *οι* are in Russian pronounced *i*. This pronunciation seems in some instances to have affected the quantity, as *ἵκωμαῐ φίλην*, Hom. *ἥβης τε καῐ γήραος*, Hesiod. *ὑμῖν μὲν θεοῐ δοῖεν*, Hom. &c. But the best critics have suspected the genuineness of the readings, and proposed emendations. In the last passage, *θεοὶ* may be read as a monosyllable.

tatives, as *φιλήσαι,*[1] *τετύφοι*; Infinitives of the Perfect in all Voices, of the Second Aorist Middle, and of the Present of Verbs in *μι*, as *τετυφέναι, τετύφθαι, τετυπέναι*; *τυπέσθαι*; *ἱστάναι.*[2]

The Genitive Plural of the First Decl. circumflexes the last Syllable, as *μουσῶν*;[3] except adjectives of the 1st Declension whose Masculine is of the 2d, as *ἅγιος, ἁγίων, ἁγία, ἁγίων*; with *ἐτησίων, χλούνων,* and *χρήστων.*

Oxytons of the 1st and 2d Decl. circumflex the Genitives and Datives, as S. *τιμὴ, τιμῆς, τιμῇ, τιμὴν, τιμή.* D. *τιμὰ, τιμαῖν.* P. *τιμαὶ, τιμῶν, τιμαῖς, τιμὰς, τίμαί.*[4]

Vocatives Singular in *ευ* and *οι* are circumflexed, as *βασιλεῦ, αἰδοῖ.*

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[1] Hence *φιλήσαι*, 1 Aor. Opt. *φιλῆσαι*, 1. Aor. Inf. *φίλησαι*, Imper. Middle.

[2] *Οἴκοι* cannot be thought an exception, as it is put for *οἴκῳ*, of which it is the ancient form.

[3] Because it is a contraction from the original form *μουσάων*.

[4] *Μήτηρ* and *θυγάτηρ*, when not syncopated, accent the penult. in every case, except the Vocative; a case, which from its nature frequently throws back the Accent, as *ἄνερ, πάτερ, σῶτερ.*

Pronouns are Oxytons; except ουτος, ἐκεῖνος, δεῖνα, and those in τερος, as ἡμέτερος.[1]

The *Imperatives* ἐλθὲ, εἰπὲ, εὑρὲ, ἰδὲ, and λαβὲ, are accented on the last, to be distinguished from the 2d. A. Ind.

The *Prepositions* placed after their Case, throw back their accent, as θεοῦ ἄπο. Except ἀνὰ and διὰ, to distinguish them from ἄνα, the Vocative of ἄναξ; and from Δία, the Accusative of Δεὺς or Δίς.

Oxytons undeclined lose their Accents when the final vowel suffers elision, as ἀλλ' ἄγε, παρ' ἐμοῦ. Those that are declined, throw the Acute on the penult. as πόλλ' ἐπὶ, δείν' ἔπαθον.

Contractions are circumflexed, if the former syllable to be contracted, is acuted, as νόος, νοῦς; φιλέομεν, φιλοῦμεν; otherwise they retain the acute, as φίλεε, φίλει; ἑσταὼς, ἑστώς.[2]

ENCLITICS.

Pronouns, μου, μευ, μοι, με; σου, σεο, σευ, σοι, τοι, σε; οὑ, οἱ, ἑ, μιν, σφε, σφιν; σφωε, σφισι,

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[1] Before γε they throw back their accent, as ἔγωγε, ἔμοιγε.

[2] Except metals, as ἀργύρεος, ἀργυροῦς; with ἀδελφίδεος, ἀδελφιδοῦς; λίνεος, λινοῦς; πορφύρεος, πορφυροῦς; φοινίκεος, φοινικοῦς.

σφεας; τις, τι, indefinite, in all cases, and dialects, as του, τευ, τῳ.

Verbs, εἰμι and φημι in the Pres. Indic. except the 2d Pers. Sing.

Adverbs, πη, που, πω, πως, ποθεν, ποτε, except when used interrogatively.

Conjunctions, γε, τε, κε, κεν, θην, νυ, νυν, περ, ῥα, τοι, and δε after Accusatives of motion, as οἰκόνδε.

Enclitics throw their Accent on the last syllable of the preceding word, if that word is acuted on the antepenult, or circumflexed on the penult. as ἤκουσά τινος, ἦλθέ μοι.

Enclitics lose their Accent after words circumflexed on the last syllable, as ἀγαπᾷς με; and after Oxytons, which then resume the Acute Accent, as ἀνήρ τις.

They preserve their Accent in the beginning of a clause, and when they are emphatical, or followed by another Enclitic.

Enclitic Monosyllables lose their Accent after a word acuted on the penultima, as λόγος μου; but Dissyllables retain it, as *λόγος ἐστὶ*; else the accent would be on the præ-antepenultima.[1]

The Pronouns preserve their accent after Prepositions, and after *ἕνεκα* or *ἢ*, *διὰ σέ*.

'Εστὶ accents its first syllable, if it begins a sentence, is emphatical, or follows *ἀλλ'*, *εἰ*, *καὶ*, *οὐκ*, *ὡς*, or *τοῦτ'*, as *οὐκ ἔστι*.

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[1] If several Enclitics follow each other, the last only is unaccented, as *εἴ τίς τινά φησί μοι*.

DIALECTS.

THE Pelasgi, a wandering people, are said to have been the first inhabitants of Greece. Their language was improved by Cadmus, who increased the number of letters and introduced the Phœnician characters. When the descendants of Hellen, who spread their incursions from Thessaly, had made themselves masters of the country, their language, which differed from the Pelasgic chiefly in its inflections, became the common language of Greece, under the name of Hellenic.

It is probable that the only difference, which existed at first, was between the inhabitants of the seacoast and those of the inland part of the country. The former inhabiting Attica, and Hellas or Achaia, then called Ionia, spoke what is called the Old Attic and the Ionic, originally the same language.

The people of the interior parts of Greece used a rough and broad language, known by the name of the Old Doric. The Æolians, a branch of the original people, who settled in Bœotia and Peloponnesus, spoke a dialect very similar to the Doric, although distinguished from it by the generality of Grammarians.

In the progress of commerce and civilization, these Dialects were softened and improved. The Doric was mellowed into that beautiful language used by Theocritus. The Ionians made incursions into Asia Minor, and settled on a part of the coast which received from them the name of Ionia. These, by an intercourse with their Asiatic neighbours, softened their language into that harmonious sweetness and sonorous grandeur, which we admire in Herodotus. The Attic, having passed, like the other Dialects, through many gradations, one of which was marked by the name of the *Middle*, was refined into what was called the *New* Attic, and became so polished and elegant, that it was adopted by men of letters and eloquence in every part of Greece.

Thus the *Attic, Ionic, Doric, and Æolic*, are the four principal Dialects of ancient Greece;

but the separate interests and pursuits, of different independent States produced a great variety; and it is probable that every State had some distinguishing peculiarities.[1] In one colony of Asia Minor, four different species of the Ionic Dialect were easily observed.[2]

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[1] The difference was not confined to letters and syllables; it extended to words. Thus, according to Aristotle, a *village* in the Doric Dialect was *κῶμη*, in the Attic, *δῆμος*. To *do* or *act* in the former was *δρᾶν*, in the latter, *πράττειν*.

While the manner of speaking of other provinces was plain and unpolished, that of Athens was studious of delicacy and fearful of offence. Instead of a flat denial, it used such expressions as *καλῶς ἔχει, κάλλιστα, ἐπαινῶ, εὐτυχοίης, εὖ πράττε, ζηλῶ σε, ὄναιο.*

[2] Writers in the *Old Attic*, Thucydides, the Tragic Poets. *Middle Attic*, Aristophanes, Lysias, Plato. *New Attic*, Æschines, Demosthenes, Isocrates, Menander, Xenophon.

Old Doric, Epicharmus, Sophron, and the writers of the original Songs to Bacchus, which were succeeded by the more polished Choruses in Tragedy. *New Doric*, Bion, Callimachus, Moschus, Pindar, Theocritus.

Ionic, Anacreon, Arrian, Herodotus, Hippocrates, Pythagoras.

Æolic, Alcæus, Sappho.

This list is far from complete; but the deficiency will be supplied by the experience of the reader.

It is to be lamented that transcribers often took the liberty of changing the Dialect of an ancient author into common Hellenism. Subsequent critics have indeed endeav-

These Dialects are distinguished from the *Common* language, the *κοινὴ διάλεκτος*, called also *Hellenism*, consisting of those words and inflections which are common to every part of Greece.

Another important Dialect of the Greek was the Latin language. Some Arcadians, driven from the country by the incursions of the Hellenes, emigrated into Latium, where they introduced the original Pelasgic language and characters. Hence the similarity of the Latin and the Æolic dialects. The distance, and the separate government of Latium, together with a mixture of the ancient Etruscan, produced that variety, which formed at length a distinct language, but never forsook the analogy of its original Æolic form.

GENERAL PROPERTIES OF THE DIALECTS.

The Attic[1]

loves contractions, as φιλῶ for φιλέω, ᾔδειν for εἴδειν.

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oured to restore the original diction; but in this attempt they could consult only general analogy; they could not succeed in displaying with accuracy all those instances of nice discrimination, which must have thrown a great light on the proper application of the Dialects.

[1] A marked difference exists between the *Old* and the

Its favourite letter is ω, which it uses for ο.

New Attic. The former used short and simple forms; the latter softened, and in some cases lengthened the word. The former used the short words *δεῖν*, *ἀλεῖν*, *θέρεσθαι*, *νεῖν*, *κνεῖν*; for these the latter substituted *δεσμεύειν*, *ἀλήθειν*, *θερμαίνεσθαι*, *νήθειν*, *κνήθειν*. The Old neglected ι, which the New added or subscribed; the former wrote *κάω*, *κλάω*, *λῶστος*, *πρῶμος*; the latter *καίω*, *κλαίω*, *λώϊστος*, *πρώϊμος*,

Other changes marked the distinction. The New Attic in some cases avoided the sound of σ; hence it substituted *ἄῤῥην*, *θάῤῥος*, *μυῤῥίνη*, *θάλαττα*, *πράττω*, *φυλάττω*, for the *ἄρσην*, *θάρσος*, *μυρσίνη*, *θάλασσα*, *πράσσω*, *φυλάσσω*, of the Old Attic.

In the Future of Verbs, the Old used the contracted form, *ἀλῶ*, *καλῶ*, *ὀλῶ*, *ἀναβιβῶμαι*; the New Attic resumed σ, and made them *ἀλέσω*, *καλέσω*, *ὀλέσω*, *ἀναβιβάσομαι*. After the adoption of this Future, which became the general form in the common Dialect of Greece, the Attics still preserved the other form, which is now distinguished by the name of the Second Future.

It may be questioned whether the κ and χ, the π and φ, were not added to the Perfect, which was originally formed in the Old Attic and Ionic by the change of ω into α, as we find traces in *ἕσταα*, *μέμαα*, and in the Aorists *ἔσευα*, *ἔχεα*, *ἤλευα*. It is indeed probable, that in the simplest forms of the language those tenses were similar; the principle of variety and of precision introduced those changes and additions, which adorned the luxuriant language of ancient Greece. That of Modern Greece has returned to the original simplicity; it has only one Past Tense; as *γράφω*, *ἔγραψα*; *πλέκω*, *ἔπλεξα*; *γνωρίζω*, *ἐγνώρισα*; *ψάλλω*, *ἔψαλα*.

Even the accentuation underwent some change. The Old Attic said, *ὁμοῖος*, *τροπαῖον*; the New, *ὅμοιος*, *τρόπαιον*.

It changes long into short, and short into long syllables, as λεὼς for λᾶός.

In *Nouns* it changes ο, οι, and ου, of the Second Declension, into ω; as N. V. λεὼς, G. λεῶ, D. λεῷ, A. λεὼν, &c.[1]

It changes εις into ης, as ἱππῆς for ἱππεῖς.

It makes the Vocative like the Nominative, as ὦ πάτηρ, ὦ φίλος, Soph.

In some Nouns it makes the Accusative in ω, instead of ων, ωα, or ωνα, as λαγὼ, *Μίνω*, *Ποσειδῶ*, for *λαγὼν*, *Μίνωα*, *Ποσειδῶνα*.[2]

It changes the Gen. εος into εως, as *βασιλέως* for *βασιλέος*.[3]

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[1] See this exemplified in *εὔγεως*, p. 43.

[2] So in Latin, *Aut Atho*, *aut Rhodopen*, Virg.

[3] This Genitive exemplifies the difference of the Dialects. The *Common* Dialect is *βασιλέος*, the *Attic*, *βασιλέως*, the *Ionic*, *βασιλῆος*, the *Doric* and *Æolic*, *βασίλευς*.

It is probable that the Nom. *υς* was originally *Ϝς*, which was declined into *εϜος*, *εϜι*, *εϜα*, &c.

The Digamma will explain the principle of many formations. Thus, *Πηληιάδαο*, in the Æolic form, was *ΠηλεϜιάδαϜο*; hence *α* in the penultima is lengthened; hence too *ε* is changed in the Ionic *η*. The Genitive of Nouns in *ος* was probably *όϜο*, which was shortened into *οϜ*; the Poets changed the Digamma into *ι*, and made the termination *οιο*. But the Digamma was by the greater part of Greece changed into *υ*, in the formation of cases. Thus the Gen. of *σὺ* and of *ὃ* was *σέϜο* and *ἕϜο*, abbreviated into *σεϜ* and *ἕϜ* afterwards changed into *σεῦ* and *εὗ*, or *σοῦ* and *οὗ*, but by the Ionians into *σεῖο* and *εἷο*.

In *Verbs* it changes the Augment ε into η in ἠβουλόμην, ἠδυνάμην, ἤμελλον.

It changes ει into η, as ᾔδειν for εἴδειν.

It adds a syllable to the Temporal Augment, as ὁράω, ἑώραον for ὥραον; εἴκω, ἔοικα for οἶκα.

It adds θα to the Second Person in σ, as ἦσθα for ἦς; οἴδασθα, by Syncope οἶσθα, for οἴδας.

It changes λε and με of the Perf. into ει, as εἴληφα for λέληφα, εἵμαρμαι for μέμαρμαι, εἴλεγμαι for λέλεγμαι.

It drops the Reduplication in Verbs beginning with two consonants, as ἐβλάστηκα, for βεβλάστηκα.

It repeats the two first letters of the Present before the Augment of Verbs beginning with α, ε, ο; as ὀλέω, ὤλεκα, ὀλώλεκα.

It forms the First Fut. and Perfect of Verbs in ω, as from εω; thus θέλω, θελήσω, τεθέληκα, as if from θελέω.[1]

It drops σ in the First Fut. as νομιῶ circumflexed for νομίσω, χορέει for χορέσει.

It changes ε in the penultima of the Perfect Act. into ο, as ἔστροφα from στρέφω, εἴλοχα for λέλεχα.

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[1] These Verbs have no other form, βούλομαι, ἔῤῥω, θέλω, καθεύδω, μέλλω, μέλει, οἴομαι.

It forms the Pluperfect in *η*, *ης*, *η*, or *ειν*.

It changes *ετωσαν* and *ατωσαν* in the 3d Person Plural Imperative into *οντων* and *αντων*, as *τυπτόντων* for *τυπτέτωσαν*; *τυψάντων* for *τυψάτωσαν*; and *σθωσαν* into *σθων*, as *τυπτέσθων* for *τυπτέσθωσαν*.

It makes the Optative of Contracts in *ην*, as *φιλοίην* for *φιλοῖμι*.[1]

It changes *μ* before *μαι* in the Perfect Passive of the 4th Conjugation into *σ*, as *πέφασμαι* for *πέφαμμαι*.[2]

The IONIC

loves a concourse of vowels, as *τύπτεαι* for *τύπτη*, *σεληναίη* for *σελήνη*.

Its favourite letter is *η*, which it uses for *α* and *ε*.

It puts soft for aspirate, and aspirate for soft Mutes, as *ἐνθαῦτα* for *ἐνταῦθα*, *κιθὼν* for *χιτών*.

It prefixes and inserts *ε*, as *ἐὼν* for *ὢν*, *ποιητέων* for *ποιητῶν*.

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[1] The Third Person Plural is always regular, *φιλοῖεν*. Verbs in *αω* make *ῴην*.

[2] In the construction of sentences, it uses a license probably occasioned by a love of liberty which characterized the Athenians.

It inserts *ι*, as *ῥεῖα* for *ῥέα*; and adds instead of subscribing it, as *Θρήϊκες* for *Θρᾷκες*, *ῥηΐδιος* for *ῥᾴδιος*.

In *Nouns* of the First Declension, it changes the Genitive *ου* into *εω*, as *ποιητέω* for *ποιητοῦ*.

It changes the Dative Plural into *ῃς* and *ῃσι*, as *δεινῇς κεφαλῇσι*, Hes. for *δειναῖς κεφαλαῖς*.

In the Second it adds *ι* to the Dative Plural, as *τοῖσι ἔργοισι*, Her. for *τοῖς ἔργοις*, neglecting *ν* before a vowel in prose.[1]

In the third it changes *ε* into *η*, as *βασιλῆος* for *βασιλέος*.

It changes the Accusative of Contracts in *ω* and *ως* into *ουν*, as *αἰδοῦν* for *αἰδόα*.

In *Verbs*, it removes the Augment, as *βῆ* for *ἔϐη*.

It prefixes an unusual Reduplication, as *κέκαμον* for *ἔκαμον*, *λελαθέσθω* for *λαθέσθω*.

It terminates the Imperfect and Aorists in *σκον*, as *τύπτεσκον*, *τύψασκον*, for *ἔτυπτον*, *ἔτυψα*.

It adds *σι* to the Third Person Singular Subjunctive, as *τύπτῃσι* for *τύπτῃ*.

It changes *ειν*, *εις*, *ει*, of the Pluperfect, into *εα*, *εας*, *εε*, &c. as *ἐτετύφεα*, *ας*, &c.

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[1] The addition of *ι* is frequent in poetry.

It forms the Third Person Plural of the Passive in ἄται and ἄτο, as τυπτέαται for τύπτονται, ἐτιθέατο for ἐτίθεντο, ἕατο for ἧντο.

It resumes in the Perfect the Consonant of the Active, as τετύφαται for τετυμμένοι εἰσί.

It changes σ into the Consonant of the Second Aorist, as πεφράδαται for πεφρασμένοι εἰσί.

The Doric

loves a broad pronunciation; its favourite letter is α, which it uses for ε, η, ο, ω, and ου.

It changes ζ into σδ, as ὄσδω for ὄζω.[1]

In *Nouns*, in the First Declension, it changes ου of the Genitive into α, as ἀΐδα for ἀΐδου.

In the Second Declension it changes ου of the Genitive into ω, as θεῶ for θεοῦ; and ους of the Accusative Plural into ος and ως, as θεὸς for θεοὺς, ἀνθρώπως for ἀνθρώπους.

In the Third Declension it changes εος of the Genitive into ευς, as χείλευς for χείλεος.

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[1] Ζ is composed of δς; the Doric only reverses the order of those letters.

In *Verbs*, it forms the 2d and 3d Person Singular of the Present in *ες* and *ε*, as *τύπτες*, *τύπτε*, for *τύπτεις*, *τύπτει*.

It changes *ομεν* of the 1st, and *ουσι* of the 3d Person Plural into *ομες* and *οντι*, as *λέγομες*, *λέγοντι*,[1] for *λέγομεν*, *λέγουσι*.

It forms the Infinitive in *μεν* and *μεναι*, as *τυπτέμεν* and *τυπτέμεναι* for *τύπτειν*.[2]

It forms the Feminine of Participles in *οισα*, *ευσα*, and *ωσα*, as *τύπτοισα*, *τύπτευσα*, and *τύπτωσα*, for *τύπτουσα*.

It forms the First Aorist Participle, in *αις*, *αισα*, *αιν*, as *τύψ-αις*, *αισα*, *αιν*, for *τύψ-ας*, *ασα*, *αν*.

In the Passive it forms the 1st Person Dual in *εσθον*, and Plural in *εσθα*, as *τυπτόμ-εσθον*, *εσθα*, for *τυπτόμ-εθον*, *εθα*.[3]

It changes *ου* of the Second Person into *ευ*, as *τύπτευ* for *τύπτου*.

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[1] See page 63.

[2] It has been thought that *τυπτέμεναι* was the original form, which was shortened by Syncope into *τυπτέναι*, and by Apocope into *τυπτέμεν*; the next abbreviation was *τύπτεεν*, which was contracted into *τύπτειν*. The Doric shortened it still more, into *τύπτεν*.

[3] Some forms are promiscuously used by more than one Dialect. Thus those in *εσθον* and *εσθα* are Attic as well as Doric.

In the middle, it circumflexes the 1st Future, as τυψοῦμαι for τύψομαι.

It forms the 1st Person Sing. of the Future in ευμαι, and the 3d Plural in ευνται, as τυψεῦμαι, τυψεῦνται.

The Æolic

changes the Aspirate into the Soft breathing, as ἡμέρα for ἡμέρα.[1]

It draws back the Accent, as ἔγω for ἐγὼ, φῆμι for φημὶ, σύνοιδα for συνοῖδα, ἄγαθος for ἀγαθός; and circumflexes acuted monosyllables, as Ζεῦς for Ζεύς.

It puts θα for θεν, as ὄπισθα for ὄπισθεν.

It resolves Diphthongs, as πάϊς for παῖς.

In *Nouns* of the First Declension it changes ου into αο, as ἀΐδαο for ἀΐδου.

It changes ων of the Genitive Plural into αων, and ας of the Accusative into αις, as μουσάων, μούσαις, for μουσῶν, μούσας.

In the 2d Declension it drops the ι subscript in the Dative, as κόσμω for κόσμῳ.

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[1] On the same principle, the Latin Dialect had originally no Aspirate; hence *fama* from φήμη, *fuga* from φυγὴ, *cano* from χαίνω, *fallo* from σφάλλω, *vespa* from σφὴξ. It used *ædus* for *hædus*, *ircus* for *hircus*. Afterwards the aspiration was imitated from the Greek; and, in consequence of the propensity to extremes natural to mankind, the Latins carried the use of Aspirates to a ridiculous excess, some pronounced *præchones* for *præcones*, *chenturiones* for *centuriones*, *chommoda* for *commoda*.

In the 3d Declension it changes the Accusative of Contracts in *ω* and *ως* into *ων*, as *αἰδῶν* for *αἰδόα*; and the Genitive *ους* into *ως*.

It forms the 3d Person Plural of the Imperfect and Aorists of the Indicative and Optative in *σαν*, as *ἐτύπτοσαν* for *ἔτυπτον*.[1]

It changes the Infinitive in *ᾳν* and *οῦν* into *αις* and *οις*, as *γέλαϊς* for *γελᾷν*, *χρυσοῖς* for *χρυσοῦν*.

It changes *ειν* of the Infinitive into *ην*, as *τύπτην* for *τύπτειν*.

In the Passive it changes *μεθα* into *μεθε* and *μεθεν*, as *τυπτόμεθε* and *τυπτόμεθεν* for *τυπτόμεθα*.

The Poets

have several peculiarities of inflection.

They use all the Dialects; but not indiscriminately, as will be seen in the perusal of the best models in each species of poetry. In general they adopt the most ancient forms, as remote from the common Dialect.[2]

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[1] This is chiefly used in the Alexandrian dialect, by the Septuagint.

[2] Thus they frequently omit the Augment, which was not used in the earliest Ionic and Attic forms.

They lengthen short syllables, by doubling the consonants, as *ἔσσεται* for *ἔσεται*, *ἔδδεισε* for *ἔδεισε*; by changing a short vowel into a diphthong, as *εἰν* for *ἐν*, *μοῦνος* for *μόνος*, *εἰλήλουθμεν* for *ἐληλύθαμεν*; or by *ν* final, as *ἐστὶν φίλον*.

They add syllables, as *φόως* for *φῶς*, *ὁράᾳν*, for *ὁρᾷν*, *σαωσέμεναι* for *σώσειν*.

They drop short vowels in pronunciation, to diminish the number of syllables, as *δμάω* for *δαμάω*, *ἔγεντο* for *ἐγένετο*.

They drop syllables, as *ἄλφι* for *ἄλφιτον*, *κρῖ* for *κρίμνον*, *λίπα* for *λίπαρον*; *δῦνα* for *δύνασαι*, *σάω* for *ἐσάωσε*, &c.

In *Nouns*, they form the Gen. and Dat. in *φι*; as *κεφαλῆφι* from *κεφαλὴ*, *στρατόφι* from *στρατὸς*, *ὄχεσφι* from *ὄχος*, *ναῦφι* for *ναῦσι*. So *αὐτόφι* for *αὐτοῖς*.

In the 2d Declension, they change the Genitive *ου* into *οιο*, as *πολέμοιο κακοῖο* for *πολέμου κακοῦ*, Hom.[1] and *οιν* in the Dual into *οιϊν*, as *λόγοιϊν* for *λόγοιν*.

In the third Declension, they form the Dative Plural by adding *ι* or *σι* to the Nominative Plural, as *παῖς*, *παῖδες*, *παίδεσι* or *παίδεσσι*.

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[1] The Tragic poets adopt this change in the Chorus only.

In Neuters, they change *α* into *εσι* or *εσσι*, as *βήματα*, *βημάτεσσι*.

They form several Verbs of a peculiar termination, in *θω*, *σγω*, *σθω*, *σκω*, *σπω*, *σχω*, *ξω*, *ειω*, *εινω*, *ηω*, *οιαω*, *υω*, and *ωω*, as *βεβρώθω*, *ἴξω*, &c. So *οἴσω* from *οἴω*, *ὄρσω* from *ὄρω*, &c.

They have Particles peculiar to themselves, as *ἄμαι*, *δῆθα*, *ἔκητι*, *ἦμος*, *μέσφα*, *νέρθε*, *ὄχα*, *κε*, *ῥα*, &c.

DIALECTS OF THE PRONOUNS.

᾽Εγὼ,

	Ionic.	Doric.	Æolic.	Poetic.
S. N.	——	ἐγὼν, ἐγώνη, ἐγώγα, ἐγώνγα	ἔγω, ἔγων B. ἰὼ, ἴωγα	᾽γὼ
G.	ἐμεῖο, ἐμέο, ἐμέοθεν	ἐμεῦ, μεῦ	B. ἐμοῦς	ἐμέθεν
D.	——	ἐμὶν	ἔμοι, B. ἐμὶ	——
D.N.A.	——	ἀμὲ, ἄμμε	——	——
P. N.	ἡμέες	ἅμες, ἄμμες	——	ἄμμε ἄμμες
G.	ἡμέων	ἁμῶν, ἁμέων	ἄμμων, ἀμμέων	ἡμείων
D.	——	ἁμὶν, ἁμῖν	ἄμμι, ἄμμιν, ἀμμέσιν	ἧμιν
A.	ἡμέας	ἁμᾶς, ἁμὲ, ἄμμε	ἄμμας, ἀμμέας	ἡμείας

Σὺ,

	Ionic.	Doric.	Æolic.	Poetic.
S. N.	——	τὺ, τύνη, τύγα	τούνη	——
G.	σεῖο, σέο, σέοθεν	τεῦ, τεῦς, τεοῦς	σεῦ, σέθεν	σειόθεν
D.	——	τοὶ, τὶν, τεῒν	τίνη	——
A.	——	τὲ, τὺ	τὶν, τεῒν	——

Dual and Plur. like *ἐγὼ*, substituting *υ* for *α* and *η*.

Οὗ,

	Ionic.	Doric.	Æolic.	Poetic.
S. G.	εἷο, οἷο, ἑοῖο, ἕο, ἑόθεν	εὗ	ἕθεν, γέθεν	εἵοθεν
D.	——	——	——	ἑοῖ
A.	——	——	μὶν, νὶν[1]	ἕε, σφὲ
D.N.A.	σφέε	σφῶε, σφῶ	——	——
P. N.	σφέες	σφὲς	——	σφεῖες
G.	σφέων	——	——	σφείων
D.	σφὶν, σφὶ	——	ἄσφι	φὶν
A.	σφέας	σφὲ, ψὲ	σφὲς, ἄσφε	σφεῖας

Dialects of the Verb *Εἰμί.*

Indicative.—Present.

	Sing.			Dual.		Plur.		
A.	——	ἔη	——	—	—	——	——	——
I.	——	ἔεις	——	—	—	——	——	ἔασι
D.	ἐμμὶ	——	ἐντὶ	—	—	εἰμὲς	——	ἐντὶ
Æ.	ἦμι	——	——	—	—	——	——	ἔντι, εὖντι
P.	——	ἔει, ἐσσὶ	——	—	—	ἐμὲν, εἰμὲν	ἐτὲ	ἔασσι

Imperfect.

	Sing.			Dual.		Plur.		
A.	η,	ἦσθα,	——	—	—	——	——	——
I.	ἔα, ἦα, ἔες, ἔεις, ἔην, εἴην, ἦες, ἔας, ἔον, ἦον, ἔησθα, ἔσκον		——	—	—	——	ἔατε	——
D.	——	——	ἦς	—	—	ἦμες	——	——
Æ.	——	ἦσθα	——	ἔστον		——	——	——
P.	ἦην,	——	ἔην, ἦεν	ἔτον, ἔστην, ἦστον, ἦστην		ἔμεν	——	ἔσαν, ἔσσαν, ἔσκον

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[1] *Μὶν* and *νὶν* are of all Genders and Numbers.
In Celtic, *nyn*, our, your, their, is of all Gend. and Num.

Pluperfect.

	Sing.	Dual.	Plur.
I	—— —— ——	— —	—— —— ἕατο, εἵατο

Future.

	Sing.	Dual.	Plur.
A.	—— ἔσει ——	— —	— — —
I.	—— ἔσεαι, ἔσσεαι ——	— —	— — —
D.	ἐσοῦμαι, ἐσῇ, ἐσεῖται	— —	— — ἐσοῦνται
	ἔσευμαι, ἐσσῇ, ἐσσεῖται	— —	
P.	ἔσσομαι, ἔσσῃ, ἔσσεται	— —	— — —

Imperative.—Present.

	Sing.	Dual.	Plur.
A.	—— —— ——	— —	—— —— ἔστων
P.	—— ἔσσο ——	— —	—— —— ἐόντων

Optative.—Present.

	Sing.	Dual.	Plur.
I.	ἔοιμι, ἔοις, ἔοι	— —	εἶμεν —— εἶεν

Subjunctive.—Present.

	Sing.	Dual.	Plur.
I.	ἔω, εἴω, ἔῃς, εἴῃς, ἔῃ, εἴῃ ᾗσι, ἔῃσι εἴῃσι	— — — —	ἔωμεν, εἴομεν, — ἔωσι εἴωμεν — ἔῃσι ὦμες — —

Infinitive.—Present.

I. ἔμεν, εἶμεν
D. ἔμεναι, εἴμεναι, ἦμεν, ἦμες, εἶμες
Æ. ἔμμεναι
P. ἔμμεν.

Future.

P. ἔσσεσθαι

Participle.—Present.

I.	ἐὼν	ἐοῦσα	ἐὸν
D.	——	εὖσα, ἐοῖσα, ἔασσα	——
Æ.	εἷς	εἶσα, ἔασα	ἕν.

Future.

P. ἐσσόμενος.[1]

Changes of Letters by the Dialects.[2]

A is put for

E, D. αἶκα for αἶκε, ἀγοράασθαι for ἀγορέασθαι. So in Latin *maneo* from μένω, *annus* from ἔννος.

H, Æ. φάμα for φήμη, μάτηρ for μήτηρ, μᾶλον for μῆλον; hence the Latin *fama*, *mater*, *malum*. I. βεβαὼς for βεβηὼς, from βεβηκώς.

N, I. in the 3d Person Plural κείατο for κεῖντο; Port. *Lisboa* for *Lisbon*.

O, D. εἴκασι for εἴκοσι; *aratrum* from ἄροτρον, *haud* from οὐδ'.

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[1] This Verb will appear less irregular, if it is observed that it forms its tenses in every Dialect from ἔω, ἐμὶ, ἑεμὶ or εἰμὶ, and ἐσεμί. From ἔω are formed ἔεις, ἔει, contracted into εἷς, εἶ; and from its Future ἔσω is formed its Middle ἔσομαι. From ἐμὶ and ἐσεμὶ are formed ἐτὲ, ἐσετὶ or ἐστὶ, &c. From εἰμὶ we have εἰσὶ, &c. Thus the Tenses of the Verb *sum* are formed from *sum*, *fuo*, *forem*, ἔω and εἰμί.

[2] This is by no means a complete list of the Changes. The reader's attention will easily increase it.

It must however be noticed, that these changes do not take place indiscriminately. Thus, if the Attics changed σὺν into ξὺν, it must not be concluded that they changed σὺ into ξὺ, συκῆ into ξυκῆ, &c. The authority of the best writers is the only sanction.

Υ, A. *διδόασι* for *διδοῦσι*; L. *calix* from *κύλιξ*, *canis* from *κυνός*.

Ω, D. *μουσᾶν* for *μουσῶν*.

ΕΙ, D. *κλῖδας* for *κλεῖδας*.

ΟΥ, D. *Αἰνεία* for *Αἰνείου*.

It is added, *ἄσταχυς* for *στάχυς*, *ἀσπαίρω* for *σπαίρω*.

It is dropped, *ᾶλτο* for *ἥλατο*, *mulgeo* from *ἀμέλγω*, *balneum* from *βαλανεῖον*, *palma* from *παλάμη*.

B[1]

Δ, Æ. *βέλεαρ* for *δέλεαρ*; *bis* from *δίς*; *bellum* for *duellum*.

Θ, L. *alibi* from *ἄλλοθι*, *uber* from *οὖθαρ*.

Μ, Æ. *βύρμαξ* for *μύρμηξ*.

Π, D. *βικρὸς* for *πικρὸς*, *ab* from *ἀπ'*, *sub* from *ὑπ'*, *buxus* from *πύξος*, *comburo* from *πυρόω*.

Τ, P. *κίββαλε* for *κάτβαλε*; *libra* from *λίτρα*.

Φ, D. *Βίλιππος* for *Φίλιππος*; *ambo* from *ἄμφω*, *balæna* from *φάλαινα*, *nebula* from *νεφέλη*.

V. *Βάῤῥων* from *Varro*; *ferbui* from *ferveo*; S. *Pablo* for *Paulo*.

It is added to *μ* in *μεσημβρία* for *μεσημερία*; S. *hombre* from *homo*: F. *chambre* from *camera*; E. *number* from *numerus*.

It is inserted for the digamma in the Laconian Dialect, *ὠβὸν* for *ὠϜὸν* or *ὠὸν*.

Γ[2]

Β, D. *γλέφαρον* for *βλέφαρον*; *glans* from *βάλανος*.

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[1] The Mutes are commutable with those of the same organ; thus *β* with the other *Labials* *π* and *φ*, to which may be added *μ* and *ψ*. The modern Greeks use *μπ* for *β*.

In the beginning of a word, *β* not *ϐ*, *γ* not *Γ*, *ϑ* not *θ*, *τ* not *Ꞇ*, should in strictness be used; but that distinction is seldom observed. [In modern typography, *ϐ*, *Γ*, *θ*, and *Ꞇ* are seldom used.]

[2] *Γ* is commutable with the other *Palatals* *κ* and *χ*, to which may be added *ξ*.

K, A. ἀγμῆτες for ἀκμῆτες, ἔοιγμεν for ἐοίκαμεν; L. *guberno* from κυβερνῶ, *angulus* from ἀγκύλος, *cygnus* from κύκνος, *plaga* from πλάκη; Γᾄιος from *Caius*; *guitar* from κιθάρα.

M, L. *agnus* from ἀμνὸς, for ἀγμένος from ἄγω.

It is added, γνάφος for νέφος.

It is dropt, αἶα for γαῖα, ἰὼ for ἐγὼ, hence the Italian *io*, *I*; *lac* from γάλα; *natus* for *gnatus*.

It is put for the Digamma, γέντο for Ϝέντο, γοῖνος for Ϝοῖνος or οἶνος.

Δ[1]

Γ, D. δᾶ for γῆ; *dulcis* from γλυκύς.

Z, D. μαδδὸς for μαζός;[2] *odor* from ὄζω.

Θ, L. *Deus* from Θεὸς, *inde* from ἔνθεν; *daughter* from θυγάτηρ, *door* from θύρα; *murder* for *murther*, *Bedlam* for *Bethlem*.

Σ, I. ὀδμὴ for ὀσμὴ; D. ἴδμεν for ἴσμεν, κεκαδμένος for κεκασμένος; *medius* from μέσος.

T, P. καδδύναμιν for κατ' δύναμιν; *mendax* from *mentior*; S. *todos* from *totus*, *ciudad* from *civitas*.

It is added, ὕδωρ from ὕω, ἀνδρὸς for ἀνρός;[3] *medulla* from μυελός; *prodes* for *proes*, *redeo* for *reeo*, *med* for *me*.

It is dropt, ἰωκὴ for διωκὴ, αἴμων for δαίμων; *ros*, from δρόσος.

E

Α. A. λεὼς for λαός; *talentum* from τάλαντον; *exerceo* from *arceo*.

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[1] *Δ* is commutable with the other *Dentals* θ and τ, to which may be added ζ, λ, and ν.

[2] Or, in other words, omitting σ, for ζ is composed of δς.

[3] See p. 26, n. 2. To prevent the position of *r* after *n*, *d* is inserted in French in *tendre* from *tener*, *viendrai* from *venir*. Thus we say *Deanery* for *Deanry*; and the vulgar, *Henery* for *Henry*.

H, I. ἔσαν for ἦσαν, ξερὸς for ξηρὸς; *fĕra* from φήρ.
I, L. *Musæ*[1] from Μοῦσαι; *mare* for *mari*, *sibe* for *sibi*.
O, D. σεῦ for σοῦ; *genu* from γόνυ, *pedes* from πόδες.
Y, L. *pejero* from *juro*.
Ω, L. *stamen* from στήμων.
It is added, A. ἑώρακα for ὅρακα, ἐθέλω for θέλω; I. ἀδελφεὸς for ἀδελφός; Λατεῖνος from *Latinus*,[2] Ἀντωνεῖνος from *Antoninus*; *lateo* from λάθω, *pileus* from πῖλος.
It is dropt, μοῦ for ἐμοῦ; I. βάλε for ἔβαλε; A. ἥρως for ἥρωες; *ruo* from ἐρύω, *libo* from λείβω, *nuo* from νεύω; *maritus* for *mareitus*, *Vertumnus* for *Vertumenos*.[3]

Z

Γ, Æ. φύζα for φυγή.
Σ, in the Old Doric, ζμικρὸν for σμικρόν.[4]

H

A, I. πρῆγμα for πρᾶγμα, σοφίη for σοφία, ὁρῆν for ὁρᾶν.[5]
E, I. βασιλῆα for βασιλέα, ἤπειτα for ἔπειτα; P. τιθῆναι for τιθέναι.
Αι, B. παληὸς for παλαιός.
Ει, D. κῆνος for ἐκεῖνος.
Ευ, L. *Ulysses* from Ὀδυσσεύς.
It is added, P. ἤην for ἦν; D. ὁτιὴ for ὅτι; *acies* from ἀκίς.
It is dropt, A. εἶμεν for εἴημεν; *Mars* from Ἄρης; *audibam* for *audiebam*.

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[1] Originally *Musaï*.

[2] Originally *Lateinus*.

[3] The Greek Passive form is found in many other words, thus *alumnus* for *alomenos*, *fortuna* for *fortumena*, *autumnus* for *auctomenos*; so *catechumen* from κατηχούμενος.

[4] This change may be traced in our Western Dialect.

[5] The Attic adopts this Doric change in διψῇ, ζῇ, πεινῇ, χρῆται and χρῆσθαι.

Θ

Δ, Æ. *ψύθος* for *ψεῦδος*, *Προμηθεὺς* from *μῆδος*.
Σ, A. *δυθμὴ* for *δυσμή* ;[1] I. *πεπείθαται* for *πεπεισμένοι εἰσί*.
Τ, I. *κιθὼν* for *χιτών*.
It is added, Æ. *πέπονθα* for *πέπονα* ; D. *διχθὰ* for *δίχα*.
It is dropt, D. *ἐσλὸς* for *ἐσθλὸς* ; *minuo* from *μινύθω*.

Ι

Α, A. *ταυτὶ* for *ταῦτα* ; *machina* from *μηχανή*, *simul* from *ἅμα*, *sine* from *ἄνευ* ; *contingo* for *contango*.
Ε, I. *πόλιος* for *πόλεος* ; D. *σιὸς* for *ϑεός* ; *in* from *ἐν*, *plico* from *πλέκω*, *legitis* from *λέγετε*, *animus* from *ἄνεμος* ; *puppim* for *puppem*.
Η, anciently, *ἱμέρα* for *ἡμέρα* ; *vestis* from *ἐσθής*.
Ν, D. *ἐνδοῖ* for *ἔνδον*.
Ο, A. *δευρὶ* for *δεῦρο* ; *cinis* from *κόνις*, *imber* from *ὄμβρος*, *caulis* from *καυλὸς*, *legimus* from *λέγομεν*.
Υ, D. *μοῖσα* for *μοῦσα* ; *dulcis* from *γλυκὺς*, *garrio* from *γαρύω* ; *optimus* for *optumus*.
Ου, L. *animi* from *ἀνέμου*.[2]
It is added, I. *εἶμεν* for *ἔμεν* ; *τοῖσι* for *τοῖς* ; P. *ξεῖνος* for *ξένος*,[3] *παραὶ* for *παρά* ; A. *ἐνὶ* for *ἐν* ; *minæ* from *μνᾶ* ; *Καισάρεια* *Cæsarea* ; *peculii* from *peculi*.[4]

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[1] Perhaps this mode arose from an imperfect pronunciation, which in this case we should call *lisping*. Thus the ϑ was by the Dorics pronounced δ and ζ, as the English *th* is by foreigners, *dat* and *zat* for *that*.

[2] Probably from *ἀνέμοιο*, which was shortened into *ἄνεμοι*, and became the Genitive *animi* in the same manner as the Nom. Plural is formed from *ἄνεμοι*.

[3] This is a most convenient letter for Poets, an advantage equalled only by the power of doubling the consonants. They use at pleasure *ἐμεῖο* for *ἐμέο*, *εἵνεκα* for *ἕνεκα*, *εἵως* for *ἕως*, *εἴπω* for *ἔπω*, *ϑείω* for *ϑέω*, *κλείω* for *κλέω*, &c.

[3] Till the end of the reign of Augustus, the Genitive of

It is dropt, A. ἐς for εἰς; D. λέγεν for λέγειν; *Medea* from Μήδεια, *dextera* from δεξιτέρα, *est* from ἐστὶ, *mel* from μέλι, *legunt* from λέγοντι; *pepper* from πέπερι; *inquam* for *inquami*, *sum* for *sumi*, *gradûs* for *graduis*, *doctum* for *docitum*.[1]

K

Γ, L. *misceo* from μίσγω; *actum* for *agtum*, *lece* anciently for *lege*, *macistratus* for *magistratus*.
Π, I. κοῖος for ποῖος.
Σ, L. *cum* from σύν.
T, D. ὄκα for ὅτε; P. καккεφαλὴν for κατ' κεφαλήν.
X, I. δέκομαι for δέχομαι; *lancea* from λόγχη.
It is added, *specus* from σπέος, *nunc* from νῦν.
It is dropt, τετληὼς for τετληκώς;[2] *hodie* for *hoc die*.

Λ

Γ, L. *sileo* from σιγάω.
Δ, L. *Ulysses* from 'Οδυσσεὺς, *lacryma* from δάκρυμα.
I, F. *fille* from *filia*.[3]
N, A. λίτρον for νίτρον, πλεύμων for πνεύμων; P. ἀλλέγω for ἀναλέγω; *lympha* from νύμφη, *Palermo* from Πάνορμος.

Nouns in *ius* and *ium* was in *i*, as *Corneli*, *consili*, *peculi*; the only difference then between the Genitive and the Vocative was in the Accent, the Gen. of *Valerius* was *Valéri*; the Voc. *Váleri*. Afterwards the *i* was doubled in the Genitive.

[1] *C* has the sound of *k*; hence *docitum* was easily abbreviated to *doktum* or *doctum*; thus, *audacter* for *audaciter*.

[2] In this case the preceding vowel is sometimes shortened, as βεβαὼς for βεβηκώς.

[3] Hence the reason will appear why in French *l* is *mouillée* in *fille*, *famille*, and not in *mille*, *ville*.

P, L. *lilium* from *λείριον*; *intelligo* for *interlego*.
T, P. *κάλλιπε* for *κατάλιπε*.
It is added, *relligio* for *religio*; *syllable* from *syllaba*.
It is dropt, *εἴβω* for *λείβω*; *pulex* from *ψύλλα*.

M

B, D. *τερέμινθος* for *τερέβινθος*.
N, *λαμβάνω* for *λανβάνω*; L. *musam* from *μοῦσαν*, *Deum* from *θεὸν*, *essem* from *εἴην*.[1]
Π, Æ. *ματέω* for *πατέω*; *somnus* from *ὕπνος*.
It is added, *ἔρεμβος* for *ἔρεβος*, *ὄμβριμος* for *ὄβριμος*, *πίμπλημι* for *πίπλημι*, *μόσχος* for *ὄσχος*, *μοχλὸς* for *ὀχλος*; *Mars* from *Ἄρης*, *mons* from *ὄρος*.
It is dropt, *ἴα* for *μία*; *scipio* from *σκίμπων*, *imitor* from *μιμοῦμαι*; *circueo* for *circumeo*.
It is transposed, *forma* from *μορφὴ*, *num* from *μῶν*.

N

I, D. *αἰὲν* for *αἰεί*.
Λ, D. *ἦνθε* for *ἦλθε*.
M, L. *ne* from *μή*; *quendam* for *quemdam*, *tanquam* for *tamquam*.
P, L. *plenus* from *πλήρης*, *donum* from *δῶρον*, *mons* from *ὄρος*, *pons* from *πόρος*.
Σ, D. *ἐν* for *ἐς*, *ἐντὶ* for *ἐστί*; Æ. *τετύφων* for *τετυφώς*; *housen* anciently for *houses*.
T, D. *καννεύσας* for *κατανεύσας*; *pinus* from *πίτυς*.
It is added, D. *πίνω* for *πίω*; *νήδυμος* for *ἥδυμος*; *Κάτων* for *Cato*; *pango* from *πάγω*, *cincinnus* from *κίκιννος*, *magnus* from *μέγας*; *totiens* for *toties*; *lantern* from *laterna*.

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[1] *M* was anciently put for *ν* before *β*, *μ*, *π*, *φ*, *ψ*, as *τὴμ πόλιν*. Thus in Latin inscriptions, *im perpetuum*. On the same principle it is put for *ν* and *τ* in words compounded of *ἀνὰ* and *κατὰ* before *β*, *μ*, *π*, *φ*, as *ἀμφαδὸν*, *καμμίξας*.

It is dropt, I. *μείζοα* for *μείζονα;* Æ. *τυψάντω* for the Attic *τυψάντων*, hence, L. *amanto;* *draco* from *δράκων*, *Plato* from *Πλάτων*.

It was anciently preserved in Composition, *inrideo*, for *irrideo*, *conludo* for *colludo*.

Ξ

Z, L. *rixor* from *ἐρίζω*.

K, D. *ξοινὸς* for *κοινός;* *sextus* from *ἕκτος*.

Σ, A. *ξὺν* for *σύν;*[1] *Ajax* from *Αἴας*, *pix* from *πίσσα;* *Ulyxes* for *Ulysses*.

It is added, *cornix* from *κορώνη*.

It was preserved in Composition, *exfociunt* for *effugiunt*.[2]

O

A, D. *τέττορα* for *τέσσαρες;* *πόλεμος* from *παλάμη*, as *pugna* from *pugnus;* *domo* from *δαμῶ*.

E, A. *λέλογα* for *λέλεγα;* *novus* from *νέος*, *oleum* from *ἔλαιον;* anciently *voster* for *vester*.

I, L. *olli* for *illi*.

T, L. *nox* from *νὺξ*, *anchora* from *ἄγκυρα;* anciently *dederont* for *dederunt*, *servom* for *servum*, *colpa* for *culpa*.

Ω, I. *ζόη* for *ζωή;* Æ. *ὅρα* for *ὥρα*.

It is added, P. *φόως* for *φῶς;* D. *ϑουγάτηρ* for *ϑυγάτηρ*, *εἰλήλουθα* for *εἰλήλυθα;* *Αὔγουστος* from *Augustus*, *σουδάριον* from *sudarium;*[3] *opacus* from *παχύς*.

It is dropt, D. *μύσα* for *μοῦσα*, whence *musa;* *οἶμαι* for *οἴομαι;* *hi* from *οἱ*, *dentes* from *οδοντὲς*, *nomen* from *ὄνο-*

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[1] The Doric puts *ξ* for *σ* in the Future of Verbs in *ζω*, and *σσω*, *ττω*, as *καθίξω* for *καθίσω*.

[2] *Ξ* is formed of *κς;* the Æolian and Latin Dialects transpose the letters, as *σκένος* for *ξὲνος*, *ascia* for *ἀξίνη*.

[3] This derivation exhibits a curious mixture of both languages: *ὕω*, *ὕδωρ*, *sudor*, *sudarium*, *σουδάριον*.

μα, Zephyri from *ζέφυροι*, *ab* from *ἀπὸ*, *fors* from *φόρος*, *gens* from *γένος*, *mens* from *μένος*, *mors* from *μόρος*.

Π

Β, L. *papæ* from *βαβαί*; *scripsi* for *scribsi*.[1]

Κ, D. *πύαμος* for *κύαμος*; *lupus* from *λύκος*.

Μ, D. *ὄππατα* for *ὄμματα*.

Τ, D. *σπάδιον* for *στάδιον*; Æ *πίσυρες* for *τέσσαρες*, *πέμπε* for *πέντε*, W. *pymp*; P. *κάππεσον* for *κατάπεσον*; *pavo* from *ταώς*.

Φ, I. *ἐπέξης* for *ἐφέξης*; *purpura* from *πορφύρα*.

Ψ, L. *pulex* from *ψύλλα*.

It is added, *lapis* from *λᾶας*; *sumpsi*, *sumptum*, for *sumsi*, *sumtum*.

It is dropt, *latus* from *πλατύς*.

Ρ

Δ, L. *meridies* for *medidies*, *auris* from *dudio*.

Λ, D. *φαῦρος* for *φαῦλος*; *φράγελλον* from *flagellum*.

Ν, L. *dirus* from *δεινὸς*, *legere* from *λέγειν*; *or*, in the Comparative, from *ων*.

Σ, A. *ἄῤῥην* for *ἄρσην*; D. *κλέορ* for *κλέος*; *turris* from *τύρσις*, *celer* from *κέλης*, *cruor* from *κρύος*, *heri* from *χθέσι*, *legero* from *λέξω*, i. e. *λέγσω*.[2]

Τ, P. *κὰρ ῥόον*; for *κατ' ῥόον*; *parricida* for *patricida*.

It is added, *nurus* from *νυὸς*, *musarum* from *μουσάων*, *eram* from *ἔα*.

It is dropt, D. *αἰσχίων* for *αἰσχρίων*, *ποτὶ* for *προτί*; *lectus* from *λέκτρον*.

It is transposed, D. *κραδία* for *καρδία*; *rapax* from *ἅρπαξ*, *cerno* from *κρίνω*, *repo*, from *ἕρπω*, *tener* from *τέρην*.

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[1] This change probably arose from the supposition that *ψ* was always expressed by *ps*. But *λείψω* from *λείβω* is *λείβσω*, as from *λείπω* it is *λείπσω*. Thus *scribsi* as properly comes from *scribo*, as *repsi* from *repo*. See page 74.

[2] The Greek form is preserved in *faxo*, *adaxo*, and in *levasso*, &c.

Σ

Δ, L. *rosa* from ῥόδον.

Ζ, L. *patrisso* from πατρίζω.

Θ, D. Σιὸς for Θεὸς, Ἀσάνα for Ἀθήνη, ὀρσὸς for ὀρθὸς, δὸς for δόθι; *loves* for *loveth*.

Μ, A. πέφασμαι for πέφαμμαι.

Ν, D. λέγομες, L. *legimus* from λέγομεν; Æ. γελάϊς for γελάϊν or γελᾷν.

Ξ, A. τεθνήσῃ for τεθνήξῃ; *sestus* for *sextus*, *visit* for *vixit*.

Ρ, L. *arbos* anciently for *arbor*, *quæsere* for *quærere*.

Τ, L. *ossa* from ὀστᾶ.

Χ, L. *ensis* from ἔγχος.

It is added,[1] Æ. σῦς for ὗς, hence L. *sus*; σμικρὸς for μικρὸς, κέλσω for κελῶ, πελόμεσθα for πελόμεθα, σήμερον for ἥμερον, ἔσπετε for ἔπετε; *super* from ὑπὲρ,[2] *nos* from νώ; *Scarpanto* for *Carpathus*.[3]

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[1] In old Inscriptions we find *conjunxs*, *vixsit*, *uxsor*, &c. But probably the engravers of Inscriptions were not more correct in Italy, than they are in England. In France their ignorance is still more glaring; the word *Hotel* is written *Autel*, *Ostel*, *Otel*, *Othel*, *Otelle*. *Eau* is written *Au* and *O*.

[2] The Aspirate is generally expressed in Latin by *s*; ἅλις, *satis*; ἅλλομαι, *salio*; ἅλς, *sal*; ἕ, *se*; ἕδος, *sedes*; ἕξ, *sex*; ἑπτὰ, *septem*; ἕπω, *sequor*; ἕρπω, *serpo*; ἧμι, *semi*; ἵστημι, *sisto*, ὁλκὸς, *sulcus*; ὕδωρ, *sudor*; ὕλη or ὕλϜη, *sylva*; ὑπὲρ, *super*; ὑπὸ, *sub*; ὕπνος, *somnus*: ὗς, *sus*.

Sometimes the Soft assumes *s*; ἄλσος, *saltus*; εἰ, *si*; εἰμὶ, *sum*; ἔνος, *senex*; ἔρω, *sero*; ἴκω, *sica*; οἰκεῖος, *socius*.

[3] *S* or *St* is frequently prefixed to ancient names of Grecian places, because the Preposition and the Article have been taken as a part of the name. Hence from εἰς τὴν Δῖαν, *to Dia*, they have formed *Standia*; from Lemnos, *Stalimene*; from Cos, *Stanco*; from Thebes, *Stibes*; &c. Thus Constantinople is called by eminence *Stanboul*, from εἰς τὴν πόλιν; Troas, *Eski-Stanboul*, i. e. the old city.

It is dropt, A. *νομιῶ* for *νομίσω;* D. *φὶν* for *σφὶν*, *πᾶα* for *πᾶσα;*[1] I. *φόβεαι* for *φόβεσαι;* P. *ὅτις* for *ὅςτις; tego* from *στέγω*, *fallo* from *σφάλλω; dixe* for *dixisse.*

T

Δ, D. *θέμιτος* for *θέμιδος;* *intus* from *ἔνδον*, *mutus* from *μῦδος;* *aput* for *apud;* *past* for *passed.*

Θ, I. *αὖτις* for *αὖθις;* *lateo* from *λάθω*, *triumphus* from *θρίαμβος.*

K, D. *τῆνος* for *ἐκεῖνος;* *Lutetia* from *Λευκετία.*

Λ, L. *satis* from *ἅλις.*

Π, D. *ἄττα* for *ἄππα;* *studium* from *σπουδή.*

Σ, A. *θάλαττα* for *θάλασσα;* D. *τὺ* for *σὺ*, *φατὶ* for *φησὶ*, *προτὶ* for *πρὸς*, *λέγοντι* for *λέγουσι*, hence, dropping *ι*, the Latin *legunt;* *quatio* for *quasso.*

It is added, D. *τοὶ* for *οἱ;* A. *πτόλις* for *πόλις;* *plecto* from *πλέκω*, *terra* from *ἔρα;* *linteum* for *linum*, *rettulit* for *retulit;* F. *aime-t-il* for *aime il*, where *t* is restored from the original *amat.*[2]

It is dropt, D. *ἤγανον* from *τήγανον;* *perna* from *πτέρνα;* *possum* for *potissum.*

Y

Α, Æ. *σύρκας* for *σάρκας;* *Hecuba* from *Ἑκάβη*, *triumphus* from *θρίαμβος;* *further* for *farther.*

B. L. *aufero* for *abfero.*

E, D. *ὁμηγυρὴς* for *ὁμηγερὴς;* *tuus* from *τεός*, *unus* from *ἑνός*, *ulcus* from *ἕλκος*, *scopulus* from *σκόπελος;* *faciundum* for *faciendum.*

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[1] The Cretan, Lacedæmonian, and Pamphylian dialects put the Aspirate for *σ*, as *πάά* for *πᾶσα*, *μῶά* for *μοῦσα.*

[2] These expedients to prevent the hiatus are natural to all languages. Various letters are interposed for this purpose. Thus in English the vulgar add *r* to a word ending in *a* before a vowel, as *idea-r-of* for *idea of.*

Ι, I. βίβλος for βίβλος;[1] *carnufex* for *carnifex*, *lubens* for *libens*.

Λ, D. αὖμα for ἅλμη.[2]

Ο, Æ. ἐμεῦ for ἐμέο, θεῦς for θεός, hence the Greek termination ος became *us* in Latin; ὄνυμα for ὄνομα, hence ἀνώνυμος, *anonymous*; *purpura* from πορφύρα, *Ulysses* from Ὀδυσσεὺς, *animus* from ἄνεμος, *bulbus* from βόλβος, *legunt* from λέγοντι.

Ω, L. *fur* from φὼρ, *ulna* from ὠλένη, *brachium* from βραχίων.

It is added, P. μοῦνος for μόνος.

It is dropt, P. τρίπος for τρίπους; *volo* from βούλω, *parum* from παῦρον; *sæclum* for *sæculum*, *Hercle* for *Hercule*; *single* from *singulus*.

Φ

Β, L. *fremo* from βρέμω, *triumphus* from θρίαμβος.

Θ, D. φὴρ for θὴρ, hence *fera*; *foris* from θύρα.

Κ, L. *fleo* from κλαίω.

Π, A. ἀσφάραγος for ἀσπάραγος;[3] *Bosphorus* from Βόσπορος, *trophæum* from τροπαῖον; *fire* from πῦρ, *father* from πατήρ; *for* from *pro*.

Χ, L. *flos* from χλόος.

It is added, Æ. φρῖγος for ῥῖγος, hence L. *frigus*; *frango* from ῥήγνυμι.

It is dropt, ἦν for ἔφην. Sometimes it becomes a simple Aspirate, as *heu* from φεῦ.

Χ

Γ, G. *ich* from ἐγώ. Hence in English, dropping the gutteral, *I*.

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[1] The modern Greeks pronounce υ like ι, i. e. like the French i *grec*, or *y*.

[2] This change has been adopted in the French language, thus *autre* from *alter*, *chaud* from *calidus*, *haut* from *altus*; *au* for *à le*.

[3] The Attics generally change π into φ, and κ into χ after σ, as σφόγγος for σπόγγος, σχελίδες for σκελίδες.

Θ, D. ὄρνιχος for ὄρνιθος.
K, L. *anchora* from ἄγκυρα.
It is dropt, *læna* from χλαῖνα, *aranea* from ἀράχνη.[1] Sometimes it becomes a simple Aspirate, as *humi* from χαμαί.

Ψ

Σφ, D. ψὲ for σφὲ, hence *ipse.*
It is dropt, ἄμαθος for ψάμαθος.

Ω

Α, I. θῶυμα for θαῦμα; P. ἡβώω for ἡβάω.
Ε, P. πλώω for πλέω.
Η, A. ἐῤῥωγὼς for ἀῤῥηγὼς; *pronus* from πρηνής, *cor* from κῆρ.
Ι. A. ἀφέωκα for ἀφεῖκα.
Ο, A. πόλεως for πόλεος; *Stōicus* from στοά.
Υ, I. μῶ for μῦ.
Αυ, I. τρῶμα for τραῦμα; *plodo* for *plaudo*, *codex* for *caudex*, *sodes* for *si audes.*
Ου, A. λεὼ for λαοῦ; I. ὦν for οὖν; D. μῶσα for μοῦσα; *Deos* from θεούς.
It is added, P. γελώων for γελῶν.
It is dropt, D. ἀμυθᾶν for ἀμυθάων; *cornix* from κορώνη.

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[1] X was a guttural, a sound which does not exist in Latin. The French and Italian languages have rejected it, and in English it has totally ceased.

DIGAMMA.

The old Dialects of Greece admitted few or no Aspirates. The Digamma was calculated to prevent the hiatus, which the concurrence of vowels would produce.[1] Aspirates were afterwards introduced into all the Dia-

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[1] The form of this character was at first a Gamma reversed, then a Gamma; afterwards it assumed the shape of a double Gamma, *F*, whence it derives its name. Hence it has sometimes been written *Γ*, as *Γοίθιοι* for *Fοίθιοι*, *Γέθεν* for *Fέθεν*, *Γέντο* for *Fέντο*, Æol. for *ἕντο*, Dor. for *ἕλτο*, from ἕλω, &c. The Emperor Claudius ordered that it should be written Ⅎ, or *F* reversed; but probably that form ended with the inscription on his tomb, TERMINAℲIT. It has frequently been expressed by *B*, and sometimes by *K*, *M*, *Π*, *P*, *Φ*, *X*.

It cannot be ascertained with precision what was the pronunciation of the Digamma, which underwent some changes. In its origin it was probably a soft guttural sound like the German *g* final in *wenig*. Such is the present Greek pronunciation of the Gamma, which may be exemplified in the word *αὐγὸν*, an egg, pronounced *of one*, gutturalizing *one*.

From a guttural the transition was natural to the sound of our W. In this state it passed into Italy, under the form of V, and retained this pronunciation during the rougher periods of the Latin language.

The frequent occurrence of this sound produced an effect so harsh and inelegant, that in the most polished states of Greece it was changed into an Aspirate, and in the Æolic lects except the Æolic, which adhered to the Digamma. Hence it has preserved the name

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and Latin dialects it was softened into F or V, and became the Digamma. The Lacedæmonian dialect, a branch of the Æolic, always pronounced, and generally wrote, the Digamma like *B*, a letter which in modern Greece has the sound of V.

The Italians and the other nations, whose language is derived from the Latin, pronounce the Digamma V, in *vino*, *vent*, &c. like our V. In the southern provinces of Europe the B and V are nearly similar in sound; and that the same similarity existed in Latin appears by the deduction of *ferbui* from *ferveo*, and by the promiscuous use of both characters in many words.

The Latin V was frequently expressed in Greek by *B*, as *Βάῤῥων* from *Varro*. And the Greek *B* was changed in Latin into V, as *βαίδω*, *vado*. V was indeed also sometimes changed into *ου;* thus, *Virgilus* was written *Βιργίλιος* and *Οὐιργίλιος*; *Nervii*, *Νέρβιοι* and *Νερούιοι;* but Vossius and other eminent critics give the preference to the more modern form in *B*.

The change of the sound of W into that of V is not confined to the Greek and Latin; in the rough Arabic language و is pronounced W; but in the soft Persian, which may be called a polished dialect of it, it is sounded V.

According to these principles, it is probable that the Digamma final, or before a consonant, was pronounced like our F, and before a vowel like our V. Indeed, V and F were so nearly similar, that *Fotum* and *Firgo* were written for *Votum* and *Virgo*. Thus *βασιλεὺς* is now pronounced *vasilefs*. The analogy subsists in the French *neuf*, *neuve*, and in the English *half*, *halves*. But our pronunciation of the Greek and Latin languages is so different from that of ancient Greece and Rome, that it is perhaps as unnecessary, as it is difficult, to fix the genuine sound of the Digamma.

of the Æolic. It has also with great propriety been called the Homeric Digamma. The great Poet adopted the original forms of the Æolic and Ionic Dialects,[1] which threw a majestic air of antiquity on his poetry. This ancient form Homer dignifies by the appellation of the language of the Gods. Virgil, and among the moderns Tasso and Milton, successfully imitated that practice by the introduction of antiquated expressions, which removed their language from the common idiom, and cast a venerable gloom of solemnity on their style. To that principle may, in a great measure, be attributed the frequent use of the Digamma by Homer.

The use of the Digamma having been insen-

The German *g*, commonly expressed by *gh* in the English language, has shared in South Britain the fate, which the Digamma experienced in many parts of Greece, and is disused. The few instances, in which it is sounded, follow the principle of the Digamma *F*, as *cough*, *enough*, *laugh*, *rough*, *tough*, *trough*.

[1] It is not to be imagined that Homer adopted arbitrarily the different Dialects. His was the pure appropriate diction of Verse, the classical language of ancient Greece, the source of all that was sublime and beautiful in poetry, and the model of all succeeding poets.

sibly abolished by the introduction of Aspirates, transcribers of the works of Homer neglected to mark it, and at length the vestiges of its existence were confined to a few ancient Inscriptions. The harmonious ear of the Poet had led him sedulously to avoid every hiatus of vowels; but the absence of the Digamma made him inharmonious and defective. To remove in some degree this difficulty, his Commentators interposed the final *ν*,[1] or the Particles *γ'*, *δ'*, *τ'*; but these could be only partially adopted, and were far from exhibiting the Poet in all the charms of his original style. Numberless passages remained in their naked deformity, and exercised the conjectural sagacity of Grammarians and Commentators. Thus in the verse in the opening of the Iliad, *'Ηρώων αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν*, aware of the inharmonious effect of the concurrence of the two *ε*, they cut off the former. The quantity of the latter created another difficulty. Some

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[1] They have even by the addition of *ν* altered the Case, and consequently the sense of some words. An instance of this appears in the last book of the Odyssey 312, where *νῶϊν ἐώλπει* has been put for *νῶϊ ϜεϜώλπει*.

doubled the λ, and others asserted that ε was lengthened before the liquid. But there were passages, to which even these and similar expedients were inapplicable. A successful effort was made by the great Bentley to remove these embarrassments. The restoration of the Digamma has at length vindicated the Poet, and displayed the harmonious beauties of his original versification. To give the learner some clue to guide him through these intricacies, an alphabetical table is added of the words in Homer,[1] which either constantly, or generally, admit the Digamma in the initial Vowel.

A
ἄγω, } to
ἄγνυμι, } break,
ἅδω,
ἄλημι,
ἅλις,
ἅλωμι,
ἄναξ,
ἁνδάνω,
ἀραιὸς,
ἄρδω,
ἄρη,
ἄριστον,
ἄρνες,
ἄστυ,
αὐσταλέος.

E
ἓ,
ἔαρ,
ἕδνον,
ἔθειρα,
ἕθεν,
ἔθνος,
εἰδέω,

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[1] Some words had originally the Digamma, but had lost it in the time of Homer; thus ἀνὴρ is said by Dionysius of Halicarnassus to have been digammated; but no trace of it appears in Homer.

εἴδω,
εἴδωλον,
εἴκελος,
εἴκοσι,
εἴκω, to resemble,
εἶλαρ,
εἰλέω,
εἰλύω,
εἰλυφάω,
εἴλω,
εἷμα,
εἴργω,
εἴρω,
ἐΐσκω,
ἕκαθεν,
ἑκὰς,
ἕκαστος,
ἕκατος,
ἕκηλος,
ἕκητι,
ἑκυρὸς,
ἑκὼν,
ἐλεὸς,
ἕλικες,
ἑλίκωπες,
ἑλίσσω,
ἐλπὶς,
ἔλπω,
ἕλω,
ἕλωρ,
ἑλώριον,
ἕνετοι,
ἕννυμι,
ἔοικα,[1]
ἑὸς,
ἔπος,
ἔπω,
ἔργον,
ἔργω,
ἔρδω,
εἴρω,
ἐρίηρες,
ἔῤῥω,
ἐρύω, to draw
ἐσθὴς,
ἔσθος,
ἕσπερος,
ἑστίη,
ἕταρος,
ἔτης,
ἔτος,
ἐτώσιος,
ἕω, to put on.

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[1] Augments often retain the Digamma of the Verb, as ἔολπα from ἔλπω, ἔειπα from ἔπω, &c. Many words take a double Digamma, one before the Augment, the other before the Verb, as νυκτὶ ϜεϜοικὼς, ἔπειτα ϜέϜολπα, &c.

In many compounded words, the Digamma is placed in the middle, as προϜειδω, ἀϜεικὴς, κακόϜεργος, &c. It is inserted in several simple words, as ὄϜις, ὕλϜη, &c.

It has been before observed, that ι and υ were substituted for the Digamma. Hence to Ἀτρέϝδης or ἈτρεϜίδης succeeded Ἀτρείδης; to ἈχαϜὸς, Ἀχαιός. Thus ἄω, ἄϜω made ἄσϜω in the future, changed into αὔσω; ψάω, ψάϜω into ψαύσω, &c. So χέϜω, χεύσω, &c.

H

ἡδὺς,
ἥδω,
ἦθος,
ἤϊος,
ἦκα, adv.
ἤνοψ,
ἦρ,
ἦρα,
Ἥρη,
ἠρίον,
ἤχη.

I

ἰάχη,
ἰάχω,
ἴδρις,
ἵεμαι,
ἴκελος,
Ἴλιος,
ἶνες,
ἰνίον,
ἴον,
ἰονθὰς,
Ἶρις,
ἲς,
ἴσημι,
ἶσος,
ἴσκω,
ἱστίη,
ἵστωρ,
ἰτέα,
ἴτυς,
ἶφι,
ἴφιος,
ἶψ,
ἰωὴ,
ἰωκή.

O

ὄαρες,
οἶδμα,
οἶκος,
οἶνος,
ὃς,
οὗ,
οὐλαμὸς,
οὖλος,
οὖρον.

Ω

ὦλξ,
ὡς.

The Latin Dialect naturally adopted the Æolic Digamma, which it expressed generally by V, as will be seen in the following list:

ἄγομαι, vagor;
αἰὼν, ævum;
ἀλώπηξ, vulpes;
ἄορνος, avernus;
ἀχαιὸς, Achivus;
ἄω, aveo;
βιόω, vivo;
βόες, boves;
δῖος, divinus;
εἰδέω, video;

εἴκατι, viginti;
ἕλω, volvo;
ἐμῶ, vomo;
ἐνδικῶ, vindico;
ἕνετοι, veneti;
ἔντερος, venter;
ἔρχω, vergo;
ἔρος, servus;
ἔρω, verto;
ἐσθὴς, vestis;
ἑσπέρα, vespera;
ἑστία, Vesta;
ἔτος, vetus;
ἦρ, ver;
ἰξὸς, viscus;
ἴον, viola;
ἲς, vis;
ἴω, ivi;
κάω, cavo;
κεραὸς, cervus;
κλεὶς, clavis;
κόρος, corvus;
λαιὸς, lævus;
λαρὴ, larva;
λεῖος, levis;
λούω, lavo;
λύω, solvo;
μάλη, malva;
μάορος, Mavors;
μάω, moveo;
ναῖος, nævus;
ναῦς, navis;[1]
νέος, novus;
νικῶ, vinco;
οἶκος, vicus;
οἶνος, vinum;
ὄϊς, ovis;
ὄλω, volvo;
ὄχλος, vulgus;
ὄω, voveo;
παῦρος, parvus;
πρίω, privo;
ῥίω, rivus;
σκαιὸς, scævus;
ταὼς, pavo;
ὕλη, sylva;
ὕω, uvesco;
ᾠὸν, ovum, &c.

---

[1] *Ναῦς* was probably pronounced *nafs*, hence *navis*. Thus *παῦρος*, *pafros*, was transposed into *parvus*, *νεῦρον* into *nervus*.

Sometimes by other letters, among which are B, as *δύω*, dubium; *ῥώω*, robur; *ὕω*, uber.

C, as *ἕτερα*, cetera.

F, as *ἀγορὰ*, forum; *ὅμιλος*, famulus; *αἴλὸς*, felis; *ἶνες*, funes; *ὕω*, fluo.

R, as *βοὴ*, Boreas; *εὔω*, uro; *ἵλαος*, hilaris; *μύαξ*, murex; *μουσάων*, musarum; *νυὸς*, nurus; &c.[1]

In English the Digamma has become W, as *νέος*, new; *vinum*, wine; *vicus*, wick; *fistula*, whistle; *vespa*, wasp; *via*, way. It is pronounced, without being written, in the word *one*.

V, as *ναὸς*, *navis*, &c.

---

[1] The Digamma has been considered as a principal agent in the formation of Tenses in Latin; thus, from *amo*, *amai*, was formed *amavi*; from *deleo*, *delei*, *delevi*; from *cupio*, *cupii*, *cupivi*; from *audio*, *audii*, *audivi*. From *amo*, *amavo*, we have *amabo*; from *moneo*, *monebo*. Perhaps this analogy may be carried to Plural Cases in *bus*. This termination was formerly more extensive; hence we find in Plautus, *audibo*, *Dibus*, *hibus*, &c.

Another formation of the Latin Future has been suggested,—by the addition of *βούλομαι* or *amo* to the root of the Verb. Thus *amabo* is an abbreviation of *amare βούλομαι*, and *regam* of *regere amo*. Thus in Italian, from *amare ho*, I have to love, is formed *amerò*; and in French, from, *j'ai à aimer*, is formed *j'aimerai*. On the same principle the modern Greeks prefix *θέλω* or *θε* to the Verb in the Future, as *θέλω γράψει*, or *θεγράψει*. And the English Future *will*, originally *vol*, is the same as *βουλ* for *βούλομαι*, and *vol* for *volo*.

PRIMITIVES OF THE GREEK LANGUAGE.

The original form of Verbs, in the opinion of many learned etymologists, consists of two letters, the former denoting the Action, the latter the Person. From these primitives, or radical elements, spreading out into all the ramifications of vowels and consonants significantly combined, was formed that copious variety of words, which distinguishes the most perfect of languages.

The five simplest combinations are *αω*, *εω*, *ιω*, *οω*, and *υω*. Of these the last letter denotes the Person,[1] and is changed into other letters to signify the different Persons, Numbers, Tenses, and Moods. The former will be found to indicate some of the principal functions of nature.

Αω signifies *to breathe, to flow.*

Εω, to produce, to clothe.

Ἴω, to send.

---

[1] The first Person of the Active has the force, and the abbreviated form of *ἐγώ*; that of the Passive, of *μέ*. The most simple change of the former into the latter formed the Middle Voice. Thus *ἕω*, *I produce, I send* into existence; *ἕεμι* or *εἰμὶ*, *I produce myself, I send myself* into existence, or simply *I exist, I am.* *Ἕω, I clothe;* *εἷμαι, I clothe myself.* From the same principle the origin of the Passive Voice may be deduced.

Ὄω, to bear.

Ὕω, to pour, to rain.

After these *Duads*, the next combination consisted of *Triads*, formed by the addition of a Vowel inserted, or a Consonant prefixed or inserted.

1. A Vowel inserted; *αὔω, to breathe; ἐάω, to permit; ἰάω, to send; οἴω, to bear, to think.*

2. A Consonant prefixed; *ζάω, to live; δέω, to bind; κίω, to go; πόω, to drink; φύω, to produce.*

3. A Consonant inserted; *ἄγω, to drive, to lead; ἔδω, to eat; ἵκω, to come; ὄρω, to excite; ὕδω, to flow.*

From these original combinations the formation of Verbs and their derivatives will be easily deduced.[1] Thus from ἄγω are formed

---

[1] It is remarkable that the oriental Primitives generally end in Consonants. Thus from the Hebrew,

AR, *to flow*, are derived Aur, *light*, *ἀὴρ, οὐρανὸς, ὁράω, ὥρα, aura, aurora, aurum.*

AT, *to fly*, Aet, *a bird of prey*, *ἀετός.*

EL, *to shine*, *ἕλη, ἥλιος, σέλας, σελήνη.*

OR, *to rise*, *ὄρω, ὅρος, orior, origo. horreo*, &c.

Hence the study of the Hebrew will not only enable the Christian to read the Scriptures with greater accuracy and satisfaction, but will supply the Philologist and the general scholar with some of the most probable etymologies of many words in the Greek and Latin languages.

ἄγαν, ἀγάλλω, ἀγέλη, ἀγείρω, ἀγορὰ, ἄγρα, ἀγυιὰ, &c. From βάω, are formed βάζω, βάθος, βαίνω, βαιὸς, βάλλω, &c. From δέω come δέος, δείδω, δειλὸς, δέμω, δεσμὸς, δεσπότης, δεύω, δέχομαι, δοῦλος, &c.

SYNOPSIS OF PARSING.

ARTICLE.

N— N—
—is an Art. (Decline it,) Sing. G— &c. Du. G— &c.
D— D—.

M. N. to—or agrees with—R.
1 Sing. F. G. agrees with,
it is the 2 Per. Du. N. Gen. D. case or is governed
3 Pl. C. A. by—R.
V.

NOUNS.

Mas.
1
—is a Com. Noun, 2 Declen. Fem. Gender, from
Prop. 3 Neu. —Decline it.
Com.

N. to — Rule.
1 Sing. G. governed by —
it is the 2 Per. Du. D. or R.
3 Pl. A. absolute with—
V.

ADJECTIVE.

1 Pos.
—is an Adj. of 2 terminations, Com. state, from —
3 Sup.

Pos. — N.
Compare it Com.— Decline it — Sin. G. &c.
Sup. — D.

N. to a-
1 Sing. M. G. gree
it is the 2 Per. Du. F. Gend. D. Case with R.
3 Pl. N. A. or g'd
C. V. by —

PRONOUN.

N.
G.
—is a Pronoun, from—. Decline it, Sin. D.
A.
V.

N. to—R.
1 Sin. M. G.
it is the 2 Per. Du. F. Gen. D. Case governed
3 Pl. N. A. by —R.
C. V.

VERB.

$$\text{—is a Verb in}\left.\begin{array}{l}\omega\\ \mu\iota\end{array}\right\}\begin{array}{l}\text{Conjugate it in the Voice to which in}\\ \text{belongs.}\end{array}$$

$$\text{the}\left\{\begin{array}{l}\text{Act.}\\ \text{Pass.}\\ \text{Mid.}\end{array}\right\}\text{Voice,}\left.\begin{array}{l}\text{Ind.}\\ \text{Sub.}\\ \text{Opt.}\\ \text{Imp.}\\ \text{Inf.}\end{array}\right]\text{Mood,}\left.\begin{array}{l}\text{Pres.}\\ \text{Imp.}\\ \text{Per.}\\ \text{Plu.}\\ \text{\&c.}\end{array}\right]\text{Tense.}$$

$$\left.\begin{array}{r}\text{run it through}\\ \text{the tense to}\\ \text{w'h it belongs}\end{array}\right\}\text{in}\left\{\begin{array}{c}1\\ 2\\ 3\end{array}\right\}\text{Per.}\left\{\begin{array}{l}\text{Sin.}\\ \text{Du.}\\ \text{Pl.}\end{array}\right\}\begin{array}{c}\text{and agrees with —}\\ \text{or}\\ \text{governed by —}\end{array}\left.\vphantom{\begin{array}{c}1\\2\\3\end{array}}\right\}\text{R.}$$

PARTICIPLES.

$$\text{— is a Part. of the}\left.\begin{array}{l}\text{Pres.}\\ \text{Perf.}\\ \text{1 A.}\\ \text{2 A.}\\ \text{1 F.}\\ \text{2 F.}\end{array}\right]\left\{\begin{array}{l}\text{Act.}\\ \text{Pass.}\\ \text{Mid.}\end{array}\right\}\text{Voice, from the Verb—}$$

$$\left.\begin{array}{l}\text{Conjugate the Verb in the voice}\\ \text{to which the Participle belongs.}\end{array}\right\}\text{Decline the Participle.}$$

$$\text{it is the}\left\{\begin{array}{c}1\\ 2\\ 3\end{array}\right\}\text{Per.}\left\{\begin{array}{l}\text{Sin.}\\ \text{Du.}\\ \text{Pl.}\end{array}\right\}\left\{\begin{array}{l}\text{M.}\\ \text{F.}\\ \text{N.}\\ \text{C.}\end{array}\right\}\text{Gend.}\left.\begin{array}{l}\text{N.}\\ \text{G.}\\ \text{D.}\\ \text{A.}\\ \text{V.}\end{array}\right]\begin{array}{c}\text{Case, to agree}\\ \text{with — R.}\end{array}$$

ADVERBS.

$$\text{— is an adverb in the}\left.\begin{array}{l}\text{Pos.}\\ \text{Com.}\\ \text{Sup.}\end{array}\right\}\text{state, from —}$$

$$\text{Compare it,}\left.\begin{array}{l}\text{Pos. —}\\ \text{Com. —}\\ \text{Sup. —}\end{array}\right\}\text{and qualifies — R.}$$

EXPLANATION OF GRAMMATICAL TERMS.

Ab'solute (*case*,) so called because it does not depend upon any other word in the sentence.

Acatalec'tic, a verse which has the complete number of syllables, without defect or superfluity.

Ac'cents mark the elevation and depression of the voice, and are either *acute* (′), *ὀξύς; gravè* (`) *βαρὺς;* or, both these united, *circumflex*, (˜), *περισπώμενος*. The *acute* accent may be placed above either of the three last syllables of a word; the *grave* only on the last; the *circumflex* on the last or last but one.

Acúte. See *Accent*.

Acútiton, a word accented on the last syllable.

Æ'olic. See *Dialect*.

Amphibrăchys. See *Foot*.

Amphimăcer. See *Foot*.

An'apest. See *Metre*.

An'omal or *Anom'aly*, an irregular word.

An'tepenult', the last syllable but two.

Antibac'chius. See *Foot*.

Antispas'tic. See *Metre*.

A'orist, an indefinite tense.

Aphæ'resis, a figure in grammar, which takes away a letter or a syllable from the beginning of a word.

Apo'cope, a figure in grammar, by which the last letter or syllable of a word is taken away.

Apos'trophe in grammar is a note of contraction by the use of a comma, as *tho'* for *though*.

Appel'lative. See *Patronymic*.

Ap'tote, a noun undeclined.

Ar'sis, the *acute accent* with the rising inflection.

As'pirate, the rough breathing (‘), which has the force of *h*.

Aton'ic, a word without an *accent*.

Attrac'tion. The case of a noun is sometimes changed by the *attraction* of some word near it.

Aug'ment, the prefixing or change of a letter at the beginning of a verb; two kinds—*syllabic*, when the verb begins with a consonant; *temporal*, when the verb begins with a vowel; as

τύπτω, ἔ–τυπτον—where ε is syllabic;
ακούω, ἤ–κουον—where η is temporal.

Auxil'iary, the verb ἐιμὶ used with passive participles, is called an *auxiliary*.

Bac'chius. See *Foot*.

Bar'yton, a word not accented on the last syllable.

Base, when a single metre remains before the final Parœmiac, that metre is placed in a separate verse, and is called a *base*.

Bœot'ic. See *Dialect*.

Car'dinal, principal numbers, as *one*, *two*, &c.

Catalec'tic, a verse in which a syllable is wanting.

Characteris'tic. Conjugations of verbs are distinguished by the letter preceding ω or ομαι, which letter is called *characteristic*. In πτ, κτ, μν, the former letter is the characteristic.

Choriam'bic. See *Metre*.

Cir'cumflex. See *Accent*.

Cra'sis, a change of vowels in contraction.

Cre'tic. See *Foot*.

Dac'tyl. See *Metre*.

Den'tals, letters pronounced by the teeth; viz. τ, δ, ϑ.

Depo'nent, a verb which has a passive form, but an active or middle signification.

Diæ'resis, the separation of a diphthong into two syllables—denoted by two dots over the latter vowel, thus, ἄϋπνος.

Di'alect, a different manner of speaking or writing the same language in different provinces. The Greek language has the following dialects, the

At'tic, used in Attica;
Ion'ic, ———— Ionia;
Dor'ic, ———— Dorica or Doris;
Æ'olic, ———— Æolia.

The *Poetic* style admitted all the dialects, and had certain peculiarities of its own.

Digamma, the Æolians, instead of the aspirate, used the *digamma*, similar in sound to V, or W. It is so called, because its figure resembles two gammas, one over the other; thus Ϝ—Ϝεσπέϱα for ἑσπέϱα.

Di meter. See *Metre*.

Dip'tote, a noun which has only two cases.

Dor'ic. See *Dialect*.

Du'ad, a word consisting of two syllables.

El'egy, a poem on a mournful subject.

Elis'ion, the omission of the former of two vowels.

Ellip'sis, is where one or more words are wanting to complete the sense.

Enal'lage, a figure in grammar, by which one pronoun, or one mood or tense of a verb, is put for another.

Enclit'ic inclines and throws the accent on the preceding word, with which it is joined and blended.

Ep'ic, a poem, which represents the actions and sufferings of illustrious persons.

Ep'igram, a short poem, terminating in a point of wit.

Etymol'ogy, treats of words and their derivations. It is sometimes called *analogy*.

Ep'itrite. See *Foot*.

Eu'phony, agreeable sound.

Ex'pletives are particles which have no distinct signification, but serve to fill up and embellish a sentence.

Foot, a certain number of syllables, constituting a distinct part of a verse. For the several kinds of feet see page 194.

Frequen'tative, verbs which signify the frequent repetition of an action.

Grave. See *Accent*.

Grav'iton, a word not accented on the last syllable.

Gut'tural, a letter sounded in the throat.

Hem'istich, half a verse.

Hero'ic, a poem, which describes the actions of heroes; a *Heroic verse* consists of six feet—and is also called *Hexameter*.

Het'eroclite, a noun that varies from the common forms of declension.

Hia'tus, the opening of the mouth, caused by the succession of an initial to a final vowel.

Hith'pael, a Hebrew conjugation.

Iam'bic. See *Metre.*

Id'iom, a mode of speaking peculiar to a language or dialect.

Impure, a vowel is so called, when it follows a consonant.

Inflec'tion, variation of a noun or verb.

Ini'tial, a letter at the beginning of a word.

Ion'ic a majore,
Ion'ic a minore, } See *Metre.*

La'bial, a letter pronounced by the lips, as π, β, φ.

Liq'uids, the letters *l*, *m*, *n*, *r*, *s*, *f*, are called liquids, because they flow softly and easily after a mute in the same syllable.

Metre, (or *verse*,) is a certain number of long and short syllables disposed according to rule;—for the different kinds of metres see page 195.

Molos'sus. See *Foot.*

Mon'optote, a noun that has but one case.

Mute, a letter which without a vowel can make no sound; as π, β, δ.

Or'dinal (numbers) are such as express the order of things, as *first*, *second*, &c.

Ox'yton, a word accented on the last syllable.

Pæ'on. See *Foot.*

Pæon'ic. See *Metre.*

Pal'atals, letters pronounced by the palate; as κ, γ, χ.

Parago'ge, a figure of speech, by which a letter or syllable is added to the end of a word, as *dicier* for *dici*.

Part'icle, a word unvaried by inflection.

Paræ'miac, a Dimeter Catalectic verse.

Pas'toral, a poem representing the actions and conversations of shepherds, called also *Bucolics.*

Patronym'ic, the name of the father applied with some variation to his descendants.

Penult'ima, the last syllable but one.

Periph'rasis, the use of several words to express the meaning of one.

Postpos'itive, those conjunctions are called *postpositive*, which are placed after the verbs with which they are connected.

Præ-antepenult', the last syllable but three.

Pre'fix, a particle put before a word.

Prepos'itive, those conjunctions which are placed before the verbs with which they are connected, are called *prepositive*. The first vowels of the proper diphthongs are also called *prepositive*.

Prim'itive, an original word. A word not derived.

Priv'ative, a Particle which takes away, or reverses the meaning of the verb to which it is prefixed.

Proceleusma'tic. See *Foot*.

Pure, a vowel is called *pure* when it follows another vowel, with which it is not mixed or united in sound.

Pyr'rhic. See *Foot*.

Quan'tity, the measure of time in pronouncing a syllable.

Rad'ical, the letters of a verb which remain the same.

Redu'plication, the repetition of the initial consonant in the *continued* Augment.

Root, the first person singular of the present tense of the indicative mood, is called the *root* or *theme* of the verb, because from it the other principal parts are formed.

Spon'dee. See *Foot*.

Subjunc'tive, the last vowels of proper diphthongs are called subjunctive.

Sub'script, is a small iota (ι) placed under ῳ in certain cases of nouns, and under ῃ in certain persons of verbs.

Syl'labic. See *Augment*.

Synæ'resis, the contraction of two vowels.

Syn'cope, a figure of speech, by which a letter or syllable is taken from the middle of a word.

Synop'sis, many particulars represented at one view.

Syz'ygy. See *Metre*.

Tem'poral. See *Augment*.

Tetra′meter, an Iambic verse of four measures or eight feet.

Theme. See *Root.*

The′sis, the grave accent with the falling inflection is called *thesis.*

Tri″ad, a word consisting of three letters.

Tri″brach. See *Foot.*

Tri″meter, an Iambic verse of three measures, or six feet.

Trip′tote, a noun which has three cases.

Ver′bal, nouns are called *verbal*, which are formed from tenses of the indicative, by dropping the augment and changing the termination; as δύναμις from δύναμαι.

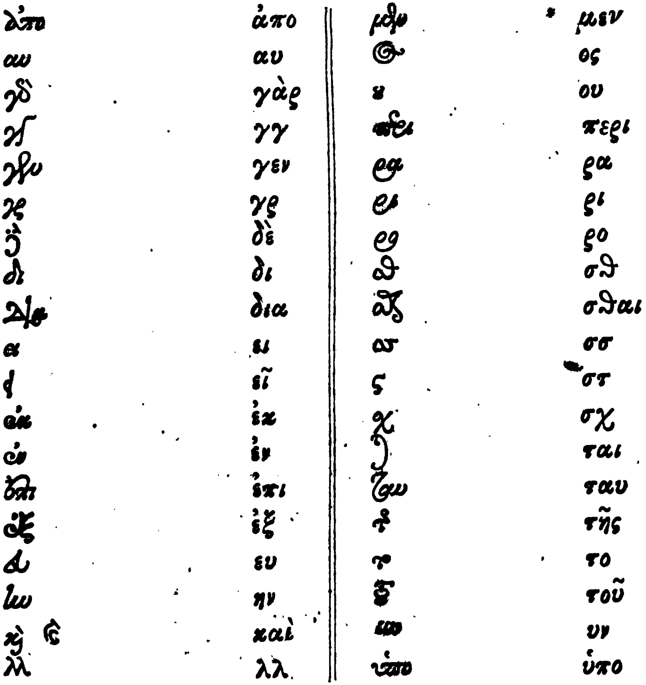
GREEK GRAMMATICAL TERMS.

Αἰτιατικὴ, accusative.
Ἀλλοπαθὲς, transitive.
Ἀμετάβολα, immutables.
Ἀντωνυμία, pronoun.
Ἀόριστος, aorist.
Ἀπαρέμφατος, infinitive.
Ἀποθετικὸν, deponent.
Ἄρθρον, article.
Ἀριθμὸς, number.
Ἀρσενικὸν, masculine.
Αὔξησις, augment.
Αὐτοπαθὲς, intransitive.
Ἄφωνα, mutes.
Βαρὺς, grave.
Βυρύτονον, having a grave on the last syllable.
Γένος, gender.
Δασὺς, aspirate.
Διάθεσις, voice.
Δίχρονον, doubtful.
Δοτικὴ, dative.
Δυϊκὸς, dual.
Ἔγκλισις, mood.
Ἔκθλιψις, elision.
Ἐνεργητικὴ, active.
Ἐνεστὼς, present.
Ἑνικὸς, singular.
Ἐπίθετον, adjective, epithet.
Ἐπίῤῥημα, adverb.
Εὐθεῖα, nominative.
Εὐκτικὴ, optative.
Ἐφελκυστικὸν, drawn, as ν.
Ἡμίφωνα, semi-vowels, the liquids and σ.
Θετικὸν, simple, positive.
Θηλυκὸν, feminine.
Κλητικὴ, vocative.
Κλίσις, declension, conjugation.
Κρᾶσις, crasis.
Κύριον ὄνομα, proper name.
Μέλλων, future.
Μέλλων μετ' ὀλίγον, paulo-post future.
Μέση στιγμὴ, half-stop.
Μέσος, middle.
Μετοχὴ, participle.
Ὄνομα, noun.
Ὀνομαστικὴ, nominative.
Ὀξὺς, acute.
Ὀξύτονον, oxyton.
Ὀρθὴ, nominative.
Ὁριστικὴ, indicative.
Οὐδέτερον, neuter.
Παθητικὴ, passive.
Παρακείμενος, perfect.
Παρατατικὸς, imperfect.
Παροξύτονον, having an acute on the penultima.
Παρῳχημένος, past.
Περισπώμενον, having a circumflex on the last.
Πλάγιος, oblique.
Πληθυντικὸς, plural.
Πνεῦμα, a breathing.
Ποσότης, quantity.
Πρόθεσις, preposition.
Προπαροξύτονον, having an acute on the ante-penultima.

Προπερισπώμενον, having a circumflex on the penult.
Προσηγορικὸν, substantive.
Προστατικὴ, imperative.
Προσῳδία, accent.
Πρόσωπον, person.
Πτώσις, case.
῾Ρῆμα, verb.
Στοιχεῖα, letters.
Στιγμὴ, stop.
Συγκριτικὸν, comparative.
Συζυγία, conjugation.
Συλλαβὴ, syllable.
Συλλαβικὴ, syllabic (augment.)
Σύμφωνα, consonants.
Συναλοιφὴ, contraction.
Σύνδεσμος, conjugation.
Συνίζησις, contraction in verse.
Τελεία στιγμὴ, a full stop.
Τόνος, accent.
῾Υγρὰ, liquids.
῾Υπερθετικὸν, superlative.
῾Υπερσυντελικὸς, pluperfect.
῾Υποστιγμὴ, comma.
῾Υποτακτικὴ, subjunctive.
Φωνήεντα, vowels.
Χρονικὴ, temporal (augment.)
Χρόνος, time, tense.
Ψιλὸν, soft.

INDEX.

ABBREVIATIONS.



ἀπο	μεν
αυ	ος
γὰρ	ου
γγ	περι
γεν	ρα
γρ	ρι
δὲ	ρο
δι	σθ
δια	σθαι
ει	σσ
εῖ	στ
ἐκ	σχ
ἐν	ται
ἐπι	ταυ
ἐξ	τῆς
ευ	το
ην	τοῦ
καὶ	υν
λλ.	ὑπο

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